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* NATIONAL *
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CRITICISM OF LIN PIAO AND CONFUCIUS

Criticizing the Theoretical Programs for Counter-Revolutionary Restoration

- what kinds of trash are Confucius' theory of "born with knowledge" and Lin Piao's "theory of innate genius"

by

Lei Ying-k'uei (雷英魁)

(Peking Jen-min Jih-pao, March 10, 1974)

Marx had profoundly pointed out that philosophy "is get involved not only on the surface, but also in its marrow, in the vortex of struggle." In class society, any philosophy is a reflection of class and class struggle and is always in the service of the political struggle of that era. Epistemologically speaking, the materialist theory of reflection which invariably represents the interests of the revolutionary classes or social groups is in the service of their politics and is their weapon for carrying out revolutionary struggle. On the other hand, idealist transcendentalism which invariably represents the interests of the reactionary classes or social groups is in the service of their politics and is their tool for waging counter-revolutionary struggle. The Confucius' theory of "born with knowledge" and Lin Piao's "theory of innate genius" are also like that.

The last part of the period of Spring and Autumn Annals in which Confucius lived was a period of great upheaval in Chinese history. Slaves were constantly staging insurrections, the newly rising landlord class was emerging, and the supersession of the old system of slavery by the feudal system had become an inexorable historical trend. However, the moribund slave-owner class was not reconciled to stepping down from the stage of history. They carried out a last-ditch struggle and counter-attacked frantically in an attempt to save the "fast-sinking" system of slavery. The center of the political struggle at that

time was between conservatism and reformism and between restoration and counter-restoration. To meet the need of the slave-owning class for restoration, this reactionary thinker Confucius who stubbornly upheld the system of slavery cast forth this reactionary theoretical program in the form of the theory of "born with the knowledge" to serve his reactionary political line of "reviving states that have been extinguished, restoring families whose line of succession has been broken and calling to office those who have fallen into obscurity" and to create public opinion for counter-revolutionary restoration.

At present, our country is in a new era of great upheaval. Under the leadership of Chairman Mao and the Party, millions of people are persisting in continuing the revolution under the dictatorship of the proletariat. The use of socialism to thoroughly triumph over capitalism has become an inexorable historical trend. Whether to adhere to or change the basic line of the Party and whether to adhere to the revolution or to practice restoration and retrogression is an extremely important question in the struggle between the two classes, the two roads and the two lines. The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao stubbornly took the reactionary stand of the already toppled landlord and bourgeois classes and international imperialism, revisionism and reaction, and to meet the need of overthrowing the dictatorship of the proletariat and restoring capitalism, he cast forth the "theory of innate genius" as his anti-Party theoretical program to serve his revisionist line and wildly create counter-revolutionary public opinion for restoration.

I

What kinds of trash are the theory of "born with knowledge" and the "theory of innate genius"?

In the first place, it is the practice of sophistry on the source of knowledge and ability. By saying that "those who are born with the possession of knowledge, are the highest class of men," what Confucius meant was that the so-called "sage and men of virtue" (chieftains of the slave-owners) were the highest class of people. They knew everything the moment they were born. Mencius, a faithful third-generation disciple of Confucius, further elaborated on this by saying that the chieftains of reactionary ruling class possessed "intuitive ability" and "intuitive knowledge"--"the ability possessed by men without learning" and "the knowledge possessed by men without the exercise of thought"--and were "sages" of "foresight and vision." Stepping into the shoes of Confucius and Mencius, Lin Piao tried his utmost to propagate individual "natural endowment," "inborn talent" and "intellectual capacity." He said, "I am of the opinion that there are two sides to a person: One is the question of endowment and the other is the question of education. The talent, wisdom and ability of a person are the sum of these two sides."

Are there really such innate "genius" as described by Confucius and Lin Piao in this world? This is only something they made up with an ulterior object in view. Lenin clearly pointed out: "The standpoint of life, of practice, should be the first and fundamental in the theory of knowledge." Chairman Mao also profoundly pointed out: "Knowledge begins with practice" and "correct ideas come from social practice and from it alone." All religious theologies and

idealist philosophers propagate that there are supernatural gods and immortals presiding over the destiny of mankind in the universe or absolute spirits independent of the material world that provide people with knowledge, wisdom and ability. These are nothing but the deceitful talks of the reactionaries. "Besides matter in motion, the world has nothing else." Human brain, this highly perfect and highly organized matter, is also shaped and developed through practice. Just as Engels pointed out: "First labor, after it, and then with it, articulate speech--these were the two most essential stimuli under the influence of which the brain of the ape gradually changed into that of man." As the product of a long period of social labor, the brain is only an organ of thinking and a processing factory for thought, and it itself cannot produce any knowledge or ability. The knowledge and ability of all great men, heroes and outstanding figures can only be acquired through practice and study later on in life.

Somebody may say, did not the writers of the classics of Marxism also talk about genius? Yes, they did. But what they said is basically different from the "genius" spoken by Confucius, Lin Piao and their ilk. The geniuses described by Marxism are nothing but people who are a bit more clever, and this kind of cleverness also could only be acquired through practice. It definitely does not simply drop out of the sky and is not inherent in the brain. Moreover, genius is not dependent on a single individual or several individuals, but on the Party, the mass line and collective wisdom. What is called "genius divorced from practice or from the masses" basically does not exist. The "theory of innate genius" "born with knowledge" propagated by Confucius and Lin Piao, which confounds the relations between thinking and existence and between knowledge and practice, and disavows the objective truth that knowledge comes from practice, is an out-and-out idealist deceitful talk.

Confucius and Lin Piao cudgelled their brains in an effort to prove the fallacy that ability could be inherited at birth. Confucius divided the people into different classes and said that people of the highest class--"sages and men of virtue"--were "born with knowledge" and were beyond the reach of mediocrity. The people of the lowest class, the common people "who are dull and stupid and yet do not learn," were the most stupid. Lin Piao said that his "brain was not like that of an ordinary peasant or worker," and that there was "a world of difference" between his thinking and that of the workers and peasants. The reason was that his "brain is well developed, is different from other people, and is especially clever." It was "the gift of his parents." In one word, God determines the great difference in the wisdom of people as well as the vast difference in their ability. This is utter idealist nonsense!

We hold that the working people constitute the main body of human practice for transforming nature and society. If there were not the rich experience of production struggle and class struggle accumulated by the working people through long social practice, the emergence and development of all natural and social sciences would have been impossible. "The people with real personal knowledge are those engaged in practice in the world" and "the lowly are most intelligent, while the elite are most ignorant." This is an unassailable truth.

Taking Chih, the hero of the slave uprising who was a contemporary of Confucius for example, he could be described as of a "mean and lowly" status, but

he personally felt and deeply understood the reactionary nature of the system of slavery and heroically led the salves in revolt. This was completely in keeping with the law governing the development of history. Actually, Chih was the most clever, and he became an outstanding personality "whose fame rivaled that of the sun and the moon." On the other hand, because the so-called "high and exalted" Confucius took the reactionary stand of the slave-owner class which was on the verge of extinction, he despised and hated the working people and the newly emerging forces, and consequently his line of political thinking was in complete defiance of the law of historical development. The working people of the time ridiculed him as a fool who insisted on doing what he well knew to be impossible. It could be seen that Confucius was actually most ignorant.

Take today's conditions for example. The broad masses of workers, peasants, and soldiers, on the forefront of the three great revolutionary movements, appreciate and understand deeply the wisdom and correctness of Chairman Mao's revolutionary line, and by adhering to continuing the revolution under the dictatorship of the proletariat, have scored one great victory after another and performed one illustrious miracle after another in socialist revolution and construction. Just as Chairman Mao has said: "In a sense, the fighters with the most practical experience are the wisest and the most capable." On the other hand, this political swindler Lin Piao who neither read books nor the daily press and documents, was a big Party tyrant and big warlord without any learning whatsoever. He vainly attempted to usurp leadership in the Party, seize power, restore capitalism, and turn back the wheel of history. As a result,he came to the ignominious end of losing both fortune and honor. This extremely reactionary rascal was most stupid.

Marx had this to say, "There is less difference between a porter and a philosopher than that between a lap dog and a hunting dog. The gulf between them was dug by the distribution of labor." This has effectively repudiated the fallacy that there is an innate difference in the wisdom of people, and this difference is infinitely great. Since social practice is the only source of human knowledge, and since the brain and other faculties are shaped and developed through social practice, how can it be said that the difference in the wisdom of the people is innate? It is only the difference in the social distribution of labor and the difference in social conditions that produce the difference in wisdom and ability among the people. What we should see in particular is that in a society ruled by reactionaries, the opportunity of the working people to bring their talent into play is greatly restricted. Just as was pointed out by Lenin, "Capitalism has suppressed, strangled and trampled underfoot a great number of talents among the workers and laboring peasants. Under the oppression of poverty and humiliation, these talents are destroyed."

Confucius and Lin Piao also propagated that the "world of difference" in the wisdom of the people could never be changed. Confucius said, "There are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed." Lin Piao also mumbled, "I've got a very good head" and "it's especially clever." He also said that his son resembled him in every way, and his head was also "especially clever." Could this also be passed on from one generation to the next and also "cannot be changed"? The reason they fabricated this kind of reactionary fallacy was for the sake of realizing their dream and

the dream of their own class--to dominate the people forever. We have mentioned previously that the "wise of the highest class" and "the stupid of the lowest class" basically do not exist. So how could it be said that they "cannot be changed"? As for the question of whether or not the difference in the people can be changed, that also depends entirely on practice. In the practice of struggle for production and class struggle and in the process of diligent study, the poor knowledge and ability of the people can be improved, ability that is weak can be strengthened and lack of knowledge can be changed into better knowledge. Are there not enough such examples in actual life?

II

Idealist transcendentalism inevitably leads to the idealist conception of history that heroes are the makers of history. Naturally this also applies to Confucius and Lin Piao. Confucius clamored that only when there were "sages" and "ministers of virtue and ability" "born with knowledge" could "the country be well administered" and when "ceremonies, music, and punitive military expeditions proceed from the Son of Heaven" there could be "good government" in the empire. Lin Piao distorted the history of class struggle into the history of coups d'etat involving a small handful of rulers. He also said that at the "order" of talented people, "the whole thing will change its appearance." In their eyes, the so-called "talented" people (actually referring to themselves) seemed to be "immortals" presiding over everything and possessing the power to tip the scale on seemingly hopeless situation. Without these "talented" personalities, the earth would cease to rotate on its axis and the whole universe would come to a standstill. We say that this is nothing but the tale of adventures of a political swindler and the shameless lie of a counter-revolutionary clown!

Chairman Mao has told us that the development and transformation of human society, "mainly resulted from the development of contradictions within society." All basic contradictions in society are contradictions between the productive forces and the relations of production and between the economic base and the superstructure. The unremitting development of productive forces is the decisive factor leading to the supersession of production methods and motivating the progress of society, and the "most powerful productive forces are the revolutionaries themselves." The masses of the people are the makers of not only but also spiritual wealth in human society. The great role played by the broad masses of people is more saliently manifested in the process of social transformation. It is precisely the revolutionary struggles of the working people that drive society forward.

In the periods of the Spring and Autumn Annals and the Warring States in which Confucius lived, the decisive factor that gave impetus to the transformation of the system of slavery into the feudal system was precisely the heroic struggle of the slaves. In the present era, it is precisely the mighty torrent of the revolution of the Chinese people led by the Party and Chairman Mao that has washed away the three great mountains which had weighed the people down, scored great victories first in the democratic revolution, and then in the socialist revolution and the great proletarian cultural revolution. "The masses are the real heroes" and "the people, and the people alone, are the motive force in the making of world history." This is the great and absolute truth.

Naturally, Marxism does not disavow the great role played by heroic personalities, particularly the proletarian leaders, in history. However this type of heroic personalities are fundamentally different from the "heroic personalities" (or reactionary chieftains of their own type) publicized by Lin Piao. The heroic personalities we talk about are products of history and the era, and they moved with the trend of social development and represent the orientation of social progress. All that they do are consistent with the interests of the majority of the people at their times and they make great contributions toward pushing history forward. There is a distinction in principle between the great leaders of the proletariat and other heroic and outstanding personalities of the past, and the immense role they play in history also cannot be equalled by any heroic or outstanding personality of the past. Because they are the most advanced and most outstanding representatives of the revolutionary class, represent the fundamental interests of the proletariat and the working people, and maintain the closest ties with the masses, they are best able to centralize the wisdom of the masses, sum up profoundly the experience of struggle of the masses and are most cordially supported and reversed by the masses. Because they are conversant at applying dialectical materialism and historical materialism, observing the law governing the development of history and giving correct guidance to revolutionary struggle, they are able to bring the role of the people as makers of history into play to the fullest extent, and make the revolution advance from victory to victory.

After the idealist conception of history--"heroes are the makers of history"--was criticized and went bankrupt, and company again cast forth the fallacy of "both the heroes and slaves are the makers of history," and they still regarded the heroes as personalities divorced from and high above the masses. The word "slaves" was appended but subordinated to the "heroes." This was only for covering up the reactionary essence of the "historical interpretation of heroes" and continuing to push the "historical interpretation of heroes" under the guise of "both are the makers of history," and it was a new trick for hoodwinking the people.

For the sake of peddling the reactionary "historical interpretation of heroes," Confucius, Mencius and Lin Piao also perplexed people intentionally by clamoring that it was very difficult for talented personalities to appear. Confucius said that "gifted people are difficult to come by" and Mencius said, "It is a rule that a true imperial sovereign should arise in the course of 500 years." What he meant was that a "wise and able" king could only appear once every 500 years among the reactionary rulers. Imitating the tone of Confucius and Mencius, Lin Piao also clamored that talented personalities "would appear only once every several hundred years in the world and only once every several thousand years in China." In their eyes, talented personalities were not only difficult to come by, but their appearance was also arranged by God and immortals. Please note that for the sake of realizing their counter-revolutionary conspiracy of restoration, not only Confucius and Mencius who lived more than 2,000 years ago but also Lin Piao who lived in contemporary society, did not hesitate to seek help from preposterous and ludicrous mysticism and fatalism.

III

Why were Confucius and Lin Piao, who lived more than 2,000 years apart, so interested in the question of "genius" and kept on jabbering and clamoring about it? Could it be because they had a special liking for the subject? Naturally not. Marx and Engels sharply pointed out: People who propagated the idealist "theory of innate genius" are those who want "people to prostrate themselves before the natural born nobility and worthy people," "in one word, to worship genius," and the "ultimate answer derived is that they should submit to the rule of the nobility, the worthy and the wise." This was precisely the course taken by Confucius and Lin Piao.

Confucius on the one hand clamored that the chieftains of the slave-owners, such as King Wen, King Wu and Duke Chou, were "sages" and "geniuses" "born with knowledge," in an effort to prove that the "rites and music" created by Duke Chou, or the system of laws and institutions of the slave-owning society, were sacred and inviolable, the political system of the slave-owning society of Western Chou was "most perfect" and the rule of the slave-owners was "rational" and "eternal." Because of this, the slaves who "offended against their superiors and stirred up confusion" and the newly emerging landlords whose behavior overstepped the bounds of propriety were guilty of perverse actions. They should only faithfully and honestly worship at the feet of the "sage" Duke Chou and definitely could not disturb the counter-revolutionary dictatorship of the slave-owners. On the other hand, Confucius also labeled himself a "sage" and a "genius" with "heaven producing the virtue that is in me." His disciples also wildly played him up saying that "It is heaven that permitted the Master to become a sage" and enabled him to be so talented and capable" and that "the Master is like the blue sky, which could not be reached even with a ladder," etc. Their objective was to make people worship Confucius and believe that his counter-revolutionary political line for restoration was in keeping with the "laws of heaven," and that they should permit him to take office, seize power, ascend the "throne" of the rule of the slave-owner class and restore the system of slavery.

Lin Piao outwardly pretended to acclaim the leader of the proletarian revolution as "genius" and hypocritically clamored for "establishing in a big way" the "absolute authority" of the "leader of the proletarian revolution," but actually, he was wildly advertising that the father and son of the Lin family were "great" "geniuses" and "super geniuses" for establishing their own "absolute authority." Lin Piao likened himself to a "celestial horse" and considered himself to be the "most exalted" and a superman. Ch'en Po-ta, the Kuomintang anti-communist element, shamelessly played up Lin Piao as "a light that can dispel the darkness of the milleniums and a wisdom that can eliminate the stupidity of the milleniums." He also vilified our present society as in a "long night" which had to rely on this "light" of Lin Piao to "guide the human race," otherwise the human race would always remain stupid. The reactionary objective behind such eulogy was to make people worship Lin Piao, and hence, trust that the counter-revolutionary revisionist line he fabricated was "absolutely correct" and that it was "absolutely rational" for him to restore capitalism, set up a fascist dictatorship and become a son-emperor of Soviet revisionism." However, compared with Confucius, Lin Piao was after all in a different situation. Because of the daily deepening of Marxism-Leninism in the hearts of the people, and because of

the lofty prestige of the great proletarian leader, Lin Piao had no alternative but to adopt a more devious and crafty method than that of Confucius by donning the Marxist-Leninist mantle on the "theory of innate genius" and pretending to support the proletarian leader.

No matter how crafty the reactionaries who go against the historical tide may be, essentially they always are stupid. Neither Confucius' theory of "born with knowledge" nor Lin Piao's "theory of innate genius" could hoodwink the newly emerging class or the broad masses of people. The more they scream themselves hoarse in propagating their counter-revolutionary theoretical program for restoration, the more they will expose their reactionary class nature before the revolutionary people. All those who pick up the trash from the garbage pile of history to insult and hoodwink the masses or to uphold and restore the system of exploitation are bound to be cast by the people onto the garbage pile of history.

(Manuscript supplied by Liao-ning Ta-hsüeh Hsüeh-pao or Academic Journal of Liaoning University)

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"Forbearance" and Conspiracy

- criticism of the reactionary philosophy of life of Lin Piao and Confucius

by

Ch'in Wen-p'ing (秦文平)

(Peking Jen-min Jih-pao, March 10, 1974)

Confucius taught people: "Want of forbearance in small matters confounds great plans." (Confucian Analects: "Wei Ling Kung") He meant to say, "Lack of forbearance in small matters can ruin important matters." What was his "important" "big matter"? It naturally was "to return to propriety." For the sake of "returning to propriety," he hypocritically propagated the need "to subdue one's self." Lin Piao also talked about "the scientific basis of forbearance and magnanimity." He also wrote this scroll for hanging in his bedroom: "If a man is insulted and he draws his sword and stands up to fight,he should not be regarded as brave. He should show no alarm when suddenly confronted by danger and show no anger at unreasonable provocations." He verbally taught his sworn confederates the secret of behavior toward people: "Concealment (obscurity)." What he meant was to conceal one's brilliance and to cover up one's traces or to hide one's counter-revolutionary features.

Living in a great country in which the cause of socialism is victoriously marching forward, why did Lin Piao want to take "forbearance" as his philosophy of life? In order to answer this question, the words of counter-revolutionary Hu Feng are of some enlightenment value to us. Confronted by the dictatorship of the proletariat, Hu Feng was like "a child bride, constantly afraid of being beaten" and felt that "even the sound of a cough would be tape-recorded by people." Therefore he said that he had "to seek regeneration through forbearance." How similar were the sentiments and words of Lin Piao to those of Hu Feng. It could be seen that they and their ilk were counter-revolutionaries who could never get along with our socialist motherland.

Speaking of "forbearance," it could be said that there is no lack of depth in the skill of Lin Piao. Look, he evidently hated very much Mao Tse-tung's thought but he exercised "forbearance" and never showed up without a copy of Quotations in hand. He evidently wanted to assassinate the great leader Chairman Mao, but he exercised "forbearance" and never opened his mouth without shouting "Long live!" He evidently wanted to stab you in the back, but he exercised "forbearance" and always spoke nice things to your face. He evidently was most impatient to wait further in usurping leadership in the Party and seize power, but he exercised "forbearance" and claimed that he was prepared at any time to "make place for a more worthy person." What a kind face he wore! How modest and respectful was his tone! However, it was nothing but the "forbearance" of such a "crafty hypocrite" as Confucius.

"Forbearance" was only a tactic, and restoration was the actual goal. Confucius said: The looper worm bends in order to go forward. Dragons and snakes hibernate in order to survive. The essential significance must enter the mind

before it can be used. Using it for physical peace is to respect virtue. ("Hsi-tz'u Part II" in Book of Changes) It meant: The looper worm is a kind of insect that has to bend its body in order to move forward. The dragons and snakes must go to sleep in winter in order to protect themselves. Studying the meaning of bending and moving forward and catching its inner meaning is for the sake of application. Application of the method of bending and moving forward is for the sake of making manifest "ethical" thought (i.e., "returning to propriety"). Lin Piao was even more direct than his ancestor Confucius. He said: "How could we let an insignificant person or an insignificant matter jeopardize the great undertaking of a lifetime." "He who tells no lies is bound to fall." "Without telling lies one cannot achieve great things." With a single word, he laid bare his "innermost secret." The "forbearance" of Lin Piao was for the sake of not jeopardizing the "great undertaking of a lifetime" of setting up the hereditary dynasty of the Lin family and carrying out the "great undertaking" of restoring the fascist dictatorship in China.

Since its invention by Confucius, there has been numerous followers and practitioners in applying this philosophy of "forbearance" in the service of realizing their reactionary political conspiracies. After the death of Confucius, there was in the Ch'in Dynasty a conspirator by the name of Chao Kao who practiced "forbearance" to cover up his ambition to usurp power, won the favor of Ch'in Shih Huang and was pardoned from death. Again practicing "forbearance" for a time,he forged a will of the late Emperor, murdered Fu Su, the eldest son of Ch'in Shih Huang and installed Hu Hai, the younger son as the second Emperor of the Ch'in Dynasty. Following this,he murdered the Prime Minister Li Szu, the reformer who helped Ch'in Shih Huang in administering the country, installed himself as the Prime Minister and monopolized immeasurable power. Finally, he also had the second Emperor of Ch'in killed. (See Historical Records: "The Story of Li Szu" and "The Story of Meng T'ien")

During the reign of the Emperor Hsüan Tsung of T'ang Dynasty, there was a person by the name of Li Lin-fu. He was devious and crafty, and could be described as a typical example of "forbearance" and "magnanimity." He used "forbearance" to cover up the "dagger in his heart," used "honeyed words" to usurp power and carried out unlawful acts.

In contemporary China, there is a Chiang Kai-shek. He used "forbearance" to cover up his ruthless nature, obtained by fraud the trust of Dr. Sun Yat-sen, seized power by this means and pushed millions of Chinese people through a blood bath.

In the Soviet Union, there was a Khrushchev, who used "forbearance" to cover up his rapacious ambition, and disguised himself as a revolutionary in front of Stalin. After that, he usurped leadership in the Party and the government and carried out capitalist restoration in the Soviet Union.

Reactionaries of the past and the present both within and outside China, including swindlers of the Lin Piao type, have all honored Confucius and opposed the Legalist school as well as worshipped the philosophy of life of "forbearance." This is determined by their class nature. For the sake of realizing their counter-revolutionary political conspiracy, they necessarily have to carry out this line. However, "forbearance" is one thing, and whether or not their conspiracy can succeed is quite another thing.

The conspiracy of the reactionaries invariably cannot last long. They may always "forbear" but could not have the "patience." Once they think the opportunity is ripe, they will impatiently "show their hand." Chao Kao, Li Lin-fu, Chiang Kai-shek and Khrushchev all acted in this way. Lin Piao was even worse. Unable to practice "forbearance," he and his sworn followers started to take action. When the counter-revolutionary coup d'etat they first launched at the 2nd plenum of the 9th Party Central Committee was crushed, they went ahead to mount an armed counter-revolutionary coup d'etat in a vain attempt to assassinate the great leader Chairman Mao and set up another Central Committee. In their plan for an armed counter-revolutionary coup d'etat entitled "Outline of Project '571'," they hysterically shouted: "There is a limit to our waiting and our forbearance!" In the end, when their conspiracy was exposed, they stole a plane and fled to the Soviet revisionist side. There was no more "forbearance"!

Lu Hsün once said: "Trouble-making is an art and is also effective, but it is of limited value. That is why since ancient time, there has been none who could succeed in achieving 'great things' with it." (Southern Accent and Northern Dialect: "The Secrets of Trouble-Making") The "forbearance" of Lin Piao and company was nothing but an art of trouble-making. No one in ancient time could succeed in achieving "great things" by relying on it, nor can anyone succeed in the present.

"Despite the trap you have so cleverly laid, that has cost you your life." In spite of the pains taken by Confucius, in the end he resembled a homeless cur. Chao Kao who for a time managed to succeed ended tragically in having to face the guillotine together with his entire family. Li Lin-fu, Chiang Kai-shek and Khrushchev have all become dog excreta whose notoriety will long survive after them. Lin Piao, in his pell-mell flight for life was burned to a cinder while on this way to betray the country and capitulate to the enemy. This is the merciless sentence passed by history on those who endeavored to use the trouble-making art of "forbearance" to hatch intrigues and plots.

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WOMEN PILOTS

Under the Solicitude of Chairman Mao and the Party, Women Pilots of the Air Force Unit Are Sturdily Growing to Maturity

(Peking Jen-min Jih-pao, March 8, 1974)

(NCNA March 7, 1974) Under the solicitude of Chairman Mao and the Party, women pilots of the PLA Air Force are sturdily growing to maturity. They have already made a very substantial contribution to the defense of our motherland and in the struggle to aid socialist construction. Many of them have already taken up leading posts in aviation units and the aviation school.

Since the first group of women pilots in China flew over Tienanmen in 1952 to be reviewed by our great leader Chairman Mao, groups of women pilots have taken up their combat posts. These women fighters who were workers, peasants or students before they joined the air force, can now fly aeroplanes. Some of them have assumed duties of commanders and political workers in aviation units, and some have taken up leading tasks in teaching in the school of aviation. Like the men comrades, they fly for tens of thousands of miles in the sky of our motherland day and night to defend our nation and to build socialism. Among the women pilots in a certain division of the air force, 83 percent of them have joined the Chinese Communist Party, and 32 percent of them have taken up leading tasks in regiments, groups and squadrons and various administrative departments of the organs. Some women pilots have even shouldered leading duties at regimental level.

These women pilots who shoulder leading duties diligently study the writings of Marx, Lenin and Chairman Mao. They actively participate in the three great revolutionary movements and play a great role in various kinds of work.

The chief of the political division of a certain regiment of the Air Force Yu Fu-lan actively responded to Chairman Mao's call for "reading and studying seriously in order to have a good grasp of Marxism." In the movement to criticize Lin Piao and the rectification of the style of work, she studied diligently in close coordination with realities. In over two years' time, she finished reading the few books by Marx, Lenin and five philosophical essays by Chairman Mao designated by the Central Committee, thus strengthening her consciousness in implementing Chairman Mao's revolutionary line.

Since the beginning of the movement to criticize Lin Piao and the rectification of the style of work, these women pilot cadres have further heightened their fighting spirits. They are fighters as well as commanders. A squadron leader of a certain regiment of the Air Force Sun Yü-lan led the pilots to write 17 articles for making mass criticism. These articles firmly grasped and thoroughly criticized the crime of Lin Piao in following the example of Confucius "to subdue one's self and return to propriety" and vainly attempted to restore capitalism. A squadron leader of a certain regiment of the Air Force Han Shu-ch'in, in order to penetratingly and thoroughly criticize Lin Piao's vain attempt to restore capitalism through using the reactionary program of "subduing one's self and

returning to propriety" and such doctrines of Confucius and Mencius such as "women are inferior to men," "three bonds and five constant virtues," "three obediences and four virtues," led the women pilots to seriously study the writings of Marx, Lenin and Chairman Mao. They wrote articles for making mass criticism day and night and played the role of the hardcore in the struggle.

Chairman Mao said: "Time has changed. Men and women are alike. Things that can be done by men comrades can also be done by women comrades." After the women pilots stepped onto the leading posts, they have accomplished their combat assignments in leading the units in as outstanding a manner as the men comrades. After Wu Hsiu-mei, a woman pilot of a certain unit in the Air Force, became a deputy squadron leader, the Party branch assigned her to grasp aviation training. She constantly studied things together with the pilots, and seriously organized the implementation of work. When she was assigned to teach aviation theories, she scrutinized her work in the hard way, and inspired everyone to teach and learn from one another so that her teaching work could be conducted in a lively and vigorous manner. When she came across formidable aviation tasks, she personally led the pilots to complete them. In the past two years, Wu Hsiu-mei had led units for over 25 times to carry out emergency flying missions. Every time, the mission was very well completed and she was commended by the leaders and the masses.

* * *

TAIWAN

Fukien Mass Rally Welcomes Marine Lieutenant of Chiang Kai-shek Gang Who Crossed Over to PLA

(NCNA-English Foochow, Apr. 1, 1974)

more than 1,200 armymen and people on the fukien front gathered at a welcoming and award-giving rally on march 30 to warmly welcome wu miao-huo, a first lieutenant and leader of the wuchiu island reconnaissance group under the amphibious reconnaissance detachment of the chiang kai-shek gang's second marine division, who sailed over to the mainland.

present at the rally were liao hai-kuang and lung fei-hu, leading members of the fukien front units of the chinese people's liberation army, wu hung-hsiang, vice-chairman of the fukien provincial revolutionary committee, leading members of the ground, naval and airforce units at the front and leading members of the fukien provincial trade union council, fukien provincial committee of the chinese communist youth league and the fukien provincial women's federation.

the rally began with a chorus of the magnificent song "the east is red". liao hai-kuang addressed the rally first. he extended a warm welcome to wu miao-huo who sailed over by a rubber raft.. he said, wu miao-huo determinedly forsook the darkness and crossed over to the brightness, shaking off the reactionary control by the chiang kai-shek clique and returning to the mainland of the motherland. this instance shows that the taiwan compatriots and military and administrative personnel of the kuomintang feel growingly discontent with the chiang kai-shek clique and have turned their hearts more and more to the powerful socialist motherland. we believe that the majority of the chinese on taiwan, penghu, quemoy and matsu are patriotic. traitors are only a handful. we hope that the military and administrative personnel still serving the kuomintang will make a clear view of the trend and their future, set store by the national interests and not miss the chance of rendering meritorious services for the great cause of the unification of the motherland.

speaking on behalf of the people of fukien province, wu hung-hsiang warmly congratulated wu miao-huo on his return to the mainland of the motherland and start of a new life. he expressed the hope that wu miao-huo would join the people of fukien province and china as a whole in striving for an early liberation of taiwan and unification of the motherland.

lin mei-li, a girl from taiwan province, took the floor in the capacity of the representative of the masses in fukien province and foochow municipality. she spoke of

the happy life enjoyed by the compatriots from taiwan province on the mainland of the motherland thanks to the warm solicitude and care of the communist party and people's government.

in the name of the headquarters of the p.l.a. units on fukien front, lung fei-hu presented wu miao-huo with marxist-leninist works including chairman mao's writings, and gave him a certificate of a 10,000 yuan renminbi award.

wu miao-huo spoke amid warm applause. he said that he was greatly moved by the hearty welcome the compatriots of the motherland gave him since he set foot on the mainland. "in the short span of a few days after returning to the mainland of the motherland," he said, "i have felt the benefit of the policy that all patriots belong to one big family, whether they come forward early or late, which the communist party and people's government consistently apply to the chiang gang military and administrative personnel who come across. now, the people of taiwan are awakening with every passing day. the reactionary rule of chiang kai-shek cannot last long. i hope that the chiang gang military and administrative personnel, proceeding from a patriotic stand, will see through kuomintang's political fraud and firmly take the patriotic, anti-imperialist road." wu miao-huo said that he would, under the wise leadership of chairman mao and the communist party, study marxist-leninist works including chairman mao's writings hard, take an active part in the motherland's socialist revolution and construction and contribute his share to the liberation of taiwan and the unification of the motherland.

prior to the rally, wu miao-huo was received by leading members of the p.l.a. units on fukien front, of the naval and airforce units stationed in foochow area, and of the fukien provincial revolutionary committee.

PLA MEN AND FISHERMEN

PLA Men and Fishermen United on South China Sea Coast

(NCNA-English Kwangchow, Apr. 2, 1974)

commanders and fighters of the chinese people's liberation army and fishermen on south china sea coast together study works by marx, engels, lenin and stalin and chairman mao's works and criticize lin piao and confucius. they cooperate in defence activities.

a p.l.a. unit sent two warships to intercept two enemy warships advancing on an island off the coast one night. hearing the news, militiamen and other fishermen operating near by went at top speed to help the p.l.a. men. the enemy warships turned back when they saw that things were getting hot for them.

in another instance, an enemy boat sneaked among the fishing boats under the cover of drizzle on a pitch-dark night, looking for an opportunity to harass them. suddenly a warning blast on a conch rent the sky. the enemy boat was quickly surrounded by fishing boats, joined by a p.l.a. patrolling warship. greatly alarmed, men on the enemy boat began to cast nets, pretending to be fishermen. armed with mao tsetung thought, the fishermen and p.l.a. men were not fooled and boarded the enemy boat and captured all on board.

armymen and fishermen have installed beacon lights and built houses, weather stations and marine products stations on yunghsing island of the hsisha islands. they built a harbour and worked hard to clear a channel. they also planted fruit trees, crops and vegetables. yunghsing island has now become a strong bulwark standing on south china sea.

the armymen and fishermen have established profound revolutionary friendship in the common struggle to defend and build the border regions.

one day, heavy rain fell shortly after fishermen returned to their island and unloaded 100 tons of fish from their boats. a p.l.a. unit that had berthed at the island after patrol duty pitched in to help carry the catches to salt vats and worked in winds and rain for three hours.

the mast of a fishing boat broke on its way back to harbour during a typhoon that struck hainan island last september. two of its three anchor chains snapped and the boat was buffeted and the 27 fishermen aboard were in danger. a p.l.a. gunboat quickly went to their aid and towed

the boat back to safety after a four-hour battle with heavy seas. fishermen waiting at the harbour cheered the return of the fishermen and the heroism of the navymen. they shouted: "long live chairman mao exclamation"

fishermen gladly share their fresh water with the men on gunboats that run out of provisions while patrolling, and send them their best fish. on national holidays, fishermen make it a point to visit the navymen standing guard in defence of the people.

WORKER-ACTIVISTS IN STUDY OF THEORIES

Peking Trains Activists in Theoretical Study Among Workers

(NCNA-English Peking, Apr. 2, 1974)

communist party organizations at all levels in peking now put stress on training activists in theoretical study among workers. four hundred spare-time political study schools and a great many study groups have trained more than 290,000 workers to form a backbone force in political study.

these workers are active in spreading marxism-leninism-mao tsetung thought, criticizing lin piao and confucius and helping the mass of workers with theoretical study.

peking workers have become ever more eager to master the sharp weapon of marxism-leninism-mao tsetung thought since the start of the great proletarian cultural revolution and especially the movement to criticize lin piao and confucius. to meet their needs, party organizations and related departments have strengthened leadership over political study.

at the peking people's printing press, leading party committee members are in charge of workers' spare-time theoretical study. a number of workers have been chosen to form a backbone force. they have high political consciousness and close contact with the masses, study hard and write well. eight out of ten of them are young people.

the activists in theoretical study keep in mind chairman mao's teaching: "read and study seriously and have a good grasp of marxism." they link the study of works by marx, engels, lenin and stalin and chairman mao

with major issues of right and wrong in class struggle and the two-line struggle and with their work. they play an active part in criticizing lin piao and confucius and grasping revolution and promoting production.

study groups in the peking people's printing press compiled and printed a critical analysis of the malicious words of lin piao and confucius and lu hsun's criticisms of confucius. this enabled the mass of workers to see the ultra-right essence of lin piao's revisionist line clearly.

when the whole factory studied "the state and revolution" and "the three sources and three component parts of marxism" last year, the study groups sponsored discussions and prepared supplementary reading material to help the mass of workers gain a deeper understanding of the classics.

the theoretical study groups also carry out propaganda work in close connection with the central task in a given period to raise the political consciousness of the masses and improve their work.

INDUSTRIAL OUTPUT

Criticism of Lin Piao and Confucius Promotes Machine Building Industry in Tientsin

(NCNA-English Tientsin, Apr. 2, 1974)

north china's tientsin machine building industry produced 15 per cent more in output value in the first two months of this year than in the same 1973 period, setting an all-time record. the production of such major products as motor vehicle parts, metallurgical, hoisting and generating equipment rose more than fifty per cent.

this was brought about by the enthusiasm of the cadres and workers generated in the movement to criticize lin piao and confucius.

the tientsin shock absorber plant, which used to be a small factory making hair clips, was expanded during the great proletarian cultural revolution. seventy per cent of its equipment was made by the workers themselves. they used such techniques as cold drawing

of steel tubes and chromium plating to speed production by a wide margin. its 1973 state production plan was completed four months ahead of schedule and output value was 8.6 times that in 1965, the year before the cultural revolution began. it is now one of the advanced units in learning from taching, national pace-setter in industry.

since the start of the movement to criticize lin piao and confucius, workers of the plant criticized lin piao for following confucius in advocating "restrain oneself and return to the rites", blatantly attacking the cultural revolution and attempting to turn history back. the revolutionary criticism enhanced the workers' socialist enthusiasm and their determination to strengthen and carry forward the victories in the cultural revolution. they raced against time and overfulfilled the production plan for january and february. labour productivity was 88 per cent higher than in the same period of last year.

the workers and cadres of tientsin machine building plants criticized the idealist theory of genius that some are "born with knowledge" and the idealist view of history that "the highest are the wise and the lowest are the stupid" advocated by lin piao. they broke with superstition and liberated their thinking. in the first two months of this year they made around 500 technical innovations and more than three times as many new products were put into production, compared with the same 1973 period.

in the movement to criticize lin piao and confucius, workers of the tientsin internal combustion engine plant pooled their efforts to make 2,500 extra small diesel engines for irrigation purposes. the task was fulfilled one month ahead of schedule without manpower or equipment being added.

the machine building workers repudiated lin piao's crimes in attempting to undermine china's economic construction and raised their consciousness in carrying out chairman mao's revolutionary line. many factories cooperated in the manufacture of key products.

thirtytwo factories worked in cooperation to produce 80 sets of 900-mm vertical axial-flow pumps and vertical high-voltage motors with a total power of 165 kilowatts. when the plant making wooden dies met its quota in less than five days instead of the planned two weeks, the foundry workers followed up and completed their work in fifteen days, half a month in advance. having overfulfilled its own plan, the power equipment plant volunteered to help other plants make big machine parts. such good cooperation among the plants has resulted in pre-schedule fulfilment of state targets and timely delivery of farm machines to the countryside before spring farming began.

SHIPYARDS

Shanghai Shipyard Makes Progress in Cultural Revolution

(NCNA-English Shanghai, Apr. 3, 1974)

the hutung shipyard in shanghai now builds ocean-going freighters of the 25,000-ton class and 12,000-horsepower marine diesel engines. it built only 3,000-ton passenger and freight ships before the great proletarian cultural revolution.

the shipyard set new records in 1973 in both output and output value. total output value last year was two-and-a-half times that in 1965, before the beginning of the cultural revolution.

their enthusiasm aroused in the movement to criticize lin piao and confucius, the ship builders overfulfilled both the january and february quotas this year.

the hutung shipyard on the whangpoo river also builds oil tankers, barges, drilling and prospecting ships and other types of vessels, beside passenger ships and freighters.

"the shipyard was built with the blood and sweat of chinese workers before liberation," said hsia chin-hua, an electric welder in his forties. "the proprietor was a capitalist from an imperialist country. it was a small shipyard then, employing some 200 workers. it had only a small dock for repairing tug-boats."

hsia chin-hua has played a part in the shipyard's progress and had a hand in every 10,000-ton ship built there. he said: "the shipyard has grown and changed tremendously since liberation, particularly since the start of the cultural revolution. this is because we workers have firmly kept to the principle of maintaining independence, with the initiative in our own hands, and self-reliance, in line with chairman mao's teaching."

before the cultural revolution, production at the shipyard was affected by the counter-revolutionary revisionist line of liu shao-chi in the ship-building industry. his notion was: "it is better to buy ships than to build them, and still better to charter rather than buy them."

the ship-builders criticized liu shao-chi severely during the cultural revolution, and pledged all-out efforts to develop the ship-building industry by relying on their own labour and collective wisdom.

as china's ship-building industry grew faster, the hutung shipyard was assigned the building of the 7,500-

ton passenger-freighter "zhang zheng (long march)", in 1970.

lacking big equipment to handle steel plates for the hull, the workers used small machines. they used a 13-metre-long machine tool to which they added a three-metre extension to process a 16-metre-long stern shaft. they processed the other 16-metre-long shaft on two eight-metre-long lathes. making every minute count, they finished the job ahead of schedule.

hsia chin-hua and another worker volunteered to do the most difficult welding work although it was an especially hot summer and they had to work inside a cylinder. they devised a new method to increase efficiency and welding was completed four days ahead of time.

the workers of the shipyard built the chinese-designed ship, using local material and equipping it with engines and other machines made in china before the end of 1970.

with the "zhang zheng" as their first achievement, the workers went on to more complicated tasks. in the movement to criticize revisionism and rectify the style of work, they criticized the "theory of innate genius" preached by lin piao, and gained a deeper understanding of the collective strength of the working class. they were determined to design and built in 1971 the 25,000-ton cargo ship, "zhengzhou".

this called for a major readjustment of equipment and technical forces because the shipyard was switching over from building a 7,500-ton passenger-freighter to a 25,000-ton ocean-going cargo ship. a big problem was that the workshops making the hull were understaffed and the equipment was insufficient.

the shipyard party committee led cadres at all levels in joining the workers in study and labour to help solve difficulties, and technicians lent a hand too. people from other workshops volunteered to help the hull makers. when needed equipment was not readily available, the workers made the machines needed.

measuring 185.5 metres from stem to stern and having a displacement of 32,000 tons, the ship was launched in 76 days.

when the shipyard built the freighter "jinzhou", a duplicate of the "zhengzhou", in 1973, it took only 45 days from laying the keel to launching.

the shipyard workers were determined to make marine diesel engines and proposed this during the great leap forward in 1958. but the department concerned was influenced by

liu shao-chi's counter-revolutionary revisionist line and said this was beyond the capacity of the hutung shipyard.

instead, it arranged to buy a diesel engine patent from a capitalist country and invited engineers from that country to china. after inspecting the hutung shipyard, the engineers shook their heads and said the shipyard could not do it.

undaunted, the workers and technicians asked fraternal enterprises for help and they jointly designed and made china's first 2,000 h.p. marine diesel engine in four months. it was later used in china's first 10,000-ton cargo ship, "dong feng (east wind)"

summing up the experience, the workers and technicians have made further progress in the cultural revolution. consulting relevant data, they set out to make a complicated low-speed 12,000 h.p. marine diesel engine. they succeeded after four months of experiments which combined revolutionary enthusiasm with a scientific approach.

SOCIALIST NEW COUNTRYSIDE

Main Force in Building Socialist Chinese Countryside

(NCNA-English Changsha, Apr. 3, 1974)

the poor and lower-middle peasants are the main force in building a new socialist countryside, and rural party organizations at all levels rely on them. this is shown in the experience of chaling county at the western foot of the chingkang mountains in central china's hunan province. it was part of an old revolutionary base area in the second revolutionary civil war period (1928-1937).

people were designated poor and lower-middle peasants at the time of the land reform shortly after china's liberation if they owned little or no land and were heavily exploited by landlords and rich peasants. around 70 per cent of the rural population was in these two categories and they were most active in the land reform, the agricultural cooperation movement and the people's commune movement. they are the most reliable allies in the countryside of the chinese working class.

politically conscious poor and lower-middle peasants who are devoted to the collective, work hard and have the respect of others are leaders of poor and lower-middle peasant associations at the county, commune, production brigade and team levels. the opinions of poor and lower-middle peasants are accepted by the party committees in drawing up plans for production, construction and distribution.

they are the main force in the movement to learn from tachai brigade, national pace-setter in agriculture. thanks to a suggestion from some poor and lower-middle peasants, two people's communes in 1972 completed a joint water conservancy project that irrigated most of their land, 2,260 hectares in all.

the two communes had been hit by chronic droughts. technicians sent by the county leadership back in 1970 worked out a plan that called for construction of a 30-metre-high, 100-metre-long dam to divert water from a mountain stream to the trunk canal. when the county party committee took the plan to the poor and lower-middle peasants for discussion, some old people said that a 1.5-metre-high, 40-metre-long dam on the cliffs near the source of the stream, some way above the projected site, and a kilometre long ditch along the cliff would serve the same purpose. the county party committee and the commune party committees agreed. this speeded up the work and saved 80 per cent of the investment.

thousands of people from both communes cooperated to complete the project quickly. they also built 60 kilometres of canals, five aqueducts and an inverted siphon project and two small hydro-electric power stations.

cedar and pine trees now cover 1,660 hectares of former barren mountain of the huchu people's commune. the commune party committee in 1971 submitted a plan for afforestation of the hill slopes in two winter-spring periods. some cadres doubted it could be done in such a short time. the party committee consulted poor and lower-middle peasants who said that the question turned on mobilizing the masses. "we peasants had no right to touch these mountains before liberation because they were owned by the landlords," they said. "the hills remained barren even after liberation because we were blocked by liu shao-chi's revisionist line. now we are making cultural revolution. we must plant trees at a fast pace to live up to chairman mao's expectations." over 4,000 people prepared 800 hectares for planting trees in eight days that winter and finished the rest in the next winter.

the county party committee during the cultural revolution has invited veteran red army men and old poor peasants who had taken part in the struggles in the chingkang mountains to tell how the party organizations at that time relied on the poor peasants in making revolution. the role of the poor and lower-middle peasants in the socialist revolution since liberation was reviewed. emphasis was put on chairman mao's teachings on class analysis: "without the poor peasants there would be no revolution" and "the poor peasants have always been the main force in the bitter fight in the countryside."

the party committee has mobilized brigades and teams to run evening schools where commune members attend one or two times a week and study works by marx, engels, lenin and stalin and by chairman mao and the party's basic line, and criticize revisionism and local capitalist tendencies. they are raising their consciousness of class struggle and the struggle between the two lines. they are very active in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment.

grain output in 1973 came to 6.6 tons per hectare, exceeding the target set in the national programme for agricultural development.

MOUNTAIN RESOURCES

East China People's Communes Tap Rich Mountain Resources

(NCNA-English Hangchow, Apr. 2, 1974)

an east china mountainous area rich in timber, bamboo, mulberry trees, tea and medicinal herbs reports doubling of income from these resources since people's communes came into being 16 years ago. it had good grain harvests for ten consecutive years, topping 7.5 tons per hectare in 1973.

the tienmu mountain region in chekiang province, which comprises 74 communes in two counties, is known as a botanical garden. it has 1,200 kinds of trees and 1,800 kinds of other plants, including 700 kinds of medicinal herbs. the trunks of japanese cedar and golden larch have a diametre of up to three metres.

however, most of the land and forest was in the hands of landlords before liberation who took little interest

in developing the resources. the peasants were in dire poverty. they cut firewood in exchange for some food grain.

general surveys of the mountains were made after liberation but it was not until the establishment of people's communes that the resources were tapped on a large scale.

each commune has a labour force of more than five thousand people. this makes possible a good division of labour according to each person's ability and in the interest of overall development of local resources.

some 50,000 to 60,000 people engage in building irrigation works every winter-spring. the area now grows two crops of rice instead of one annually, following the construction of many reservoirs, including some state-financed ones that have a capacity of 100 million cubic metres each. formerly grain-deficient, the area has since 1966 sold the state 35,000 tons of surplus grain a year.

about 66,000 hectares of denuded hills have been afforested. these and the old forests have put 84 per cent of the mountain area under tree cover. the communes run more than 100 forestry farms in addition to orchards and production centres of bamboo, tea, mulberry trees and medicinal herbs. the production brigades under them have 6,400 people working full time on these jobs.

anchi county in the area is now one of china's leading bamboo producers. its bamboo reserves have increased 50 per cent since liberation. it has sold 150 million bamboos to the state over the years.

almost inaccessible to modern vehicles before liberation, the tienmu mountain area now has nearly 100 motor roads, some built with state funds and others by communes and brigades under state technical guidance. motor transport is available to nine out of ten communes, greatly facilitating the flow of farm produce in exchange for manufactured goods.

industries that use local resources as raw materials or serve agriculture have sprung up. the area now has 180 industrial enterprises, including iron and steel, farm machinery, chemical fertilizer and cement plants, distilleries, pharmaceutical houses, paper mills, filatures and tea processing factories. in addition, many communes and brigades have their own workshops.

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* FOREIGN RELATIONS *
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CHINA AND AFRICA

OAU Liberation Committee Goodwill Mission Leaves Peking for Korea

(NCNA-English Peking, Apr. 2, 1974)

the o.a.u. (organization of african unity) liberation committee goodwill mission led by omar arteh ghalib, current chairman of the committee and somali secretary of state for foreign affairs, wound up its friendly visit to china and left here by air this afternoon for the democratic people's republic of korea.

it was seen off at the airport by chinese foreign minister chi peng-fei, vice-foreign minister ho ying and others.

also present were diplomatic envoys of african and arab countries to china, and hyun jun keuk, korean ambassador to china.

CHINA AND ARGENTINA

Chinese Acrobatic Troupe Leaves Argentina for Home

(NCNA-English Buenos Aires, Apr. 1, 1974)

the wuhan acrobatic troupe of china led by shen tsien and his deputy yang jui left here for home today after a 19-day friendly performance tour of this country.

seeing the troupe off at the airport were vicente felio giorello, head of ceremony of the ministry of social welfare, and other officials of the ministry.

chinese ambassador to argentina cheng wei-chih and representatives of chinese residents in argentina were also present at the airport.

ambassador cheng wei-chih gave a reception for the troupe's tour of argentina on march 28. officials of the departments concerned attended the reception.

the troupe gave 12 performances in the argentine capital, and in the cities of blanca port, san juan and mendoza, to a total of 50,000 spectators. all these cities telecast live the performances of the troupe.

during its stay in argentina, the troupe visited the presidential house, the museum of the government house and scenic spots around buenos aires.

CHINA AND AUSTRALIA

Australian Trade Mission Arrives in Peking

(NCNA-English Peking, Apr. 2, 1974)

a five-member australian trade mission headed by d.h. mckay, secretary of the department of overseas trade, arrived here on march 30 to attend the first meeting of the sino-australian joint trade committee.

present at the airport to meet the mission were chai shu-fan, vice-minister, and cheng to-pin, director of the third department, of the ministry of foreign trade.

also on hand were s.a. fitzgerald, australian ambassador to china, and s.j. clark, commercial counsellor of the australian embassy in peking.

chai shu-fan met and feted all the members of the mission yesterday evening.

CHINA AND BURMA

Chinese Work Team Leaves Rangoon for Home

(NCNA-English Rangoon, Apr. 1, 1974)

the chinese work team for constructing the remaining part of the takaw bridge headed by ma chiang-ta left here for home today after completing its assignment in burma.

it was seen off at the airport by officials of the burmese ministry of construction and officials of the chinese embassy here.

on march 25 minister of construction u tin kyaw gave a dinner in honour of all the members of the chinese team.

present on the occasion were u win, deputy foreign minister, u hla tin, deputy minister of construction, and u myint aung, deputy minister of transport and communication.

chinese ambassador to burma yeh cheng-chang was also present.

the dinner proceeded in a warm and friendly atmosphere.

CHINA AND CAMBODIA

Chairman Mao Tsetung Meets NUFC and RGNUC Delegation

(NCNA-English Peking, Apr. 2, 1974)

chairman mao tsetung met here this morning with khieu samphan, member of the political bureau of the central committee of the national united front of cambodia (n.u.f.c.), deputy prime minister and minister of national defence of the royal government of national union of cambodia (r.g.n.u.c.) and commander-in-chief of the cambodian people's national liberation armed forces, and ieng sary, special adviser to the office of the deputy prime minister of the r.g.n.u.c., and the delegation of the n.u.f.c. and the r.g.n.u.c. they are leading.

present at the meeting were samdech norodom sihanouk, head of state and chairman of the national united front of

cambodia, and samdech penn nouth, chairman of the political bureau of the central committee of the n.u.f.c. and prime minister of the r.g.n.u.c.

present at the meeting were members of the delegation: madame ieng thirith, minister of popular education and youth of the r.g.n.u.c., and toch kham doeun, cambodian ambassador to china.

the cambodian people took up arms with resolve and determination after lon nol staged the reactionary coup d'etat at u.s. instigation on march 18, 1970. they rallied under the banner of the national united front of cambodia with samdech norodom sihanouk as its chairman, waged a vigorous war against u.s. aggression and for national salvation and won brilliant victories. chairman mao today had prolonged handshakes with the cambodian comrades-in-arms who had come from the front, and extended a warm welcome to them when they arrived. khieu samphan, head of the delegation, said: i have been entrusted by all the fighters and cadres within cambodia to wish chairman mao good health and express gratitude to chairman mao, to the communist party of china and the chinese people for your support to the cambodian people in their struggle for national independence.

the meeting, which began at 9 a.m. and ended at 10:40 a.m., proceeded from start to finish in an atmosphere of warmth, cordiality, friendship and militant solidarity.

also present on the occasion were premier chou en-lai, vice-chairman wang hung-wen, assistant minister wang hai-jung, and chi tsung-hua, lo hsu and tang wen-sheng.

Premier Chou En-lai, Vice Premier Li Hsien-nien Hold Talks with Deputy Prime Minister Khieu Samphan, Special Adviser Ieng Sary

(NCNA-English Peking, Apr. 2, 1974)

chinese premier chou en-lai and vice-premier li hsien-nien held talks here this afternoon with deputy prime minister khieu samphan, head of the delegation of the national united front and the royal government of national union of cambodia, and special adviser ieng sary, deputy head of the delegation.

the talks proceeded in a most cordial and friendly atmosphere.

participating in the talks on the cambodian side were members of the delegation madame ieng thirith, minister of popular education and youth, and toch kham doeun, cambodian ambassador to china.

participating in the talks on the chinese side were li chiang, minister of foreign trade, chang tsai-chien, deputy chief of general staff of the chinese people's liberation army, han nien-lung, vice-foreign minister, shen chien, deputy head of the international liaison department, kang mao-chao, chinese ambassador to cambodia, and liang feng, kao chien-chung, hsieh yueh-o and chi tsung-hua.

Peking Grand Rally Warmly Welcomes NUFC and RGNUC Delegation

(NCNA-English Peking, Apr. 3, 1974)

ten thousand people of all walks of life in the chinese capital gathered for a grand rally in the great hall of the people here this afternoon to warmly welcome the delegation of the national united front and the royal government of national union of cambodia with khieu samphan, member of the political bureau of the n.u.f.c. central committee, deputy prime minister and minister of national defence of the r.g.n.u.c. and commander-in-chief of the cambodian people's national liberation armed forces, as the head and ieng sary, special adviser to the deputy prime minister's office, as the deputy head. the rally extended heartfelt congratulations to the cambodian people on their brilliant victories won in the war against u.s. aggression and for national salvation and voiced firm support for the just struggle of the cambodian people till complete victory is won. samdech norodom sihanouk, cambodian head of state

and chairman of the n.u.f.c., samdech penn nouth, chairman of the political bureau of the n.u.f.c. central committee and prime minister of the r.g.n.u.c., and madame penn nouth were invited to the rally and seated on the rostrum together with head of the delegation khieu samphan, deputy head ieng sary and delegation members madame ieng thirith and toch kham doeun.

chinese party and government leaders attending the rally were chou en-lai, wang hung-wen, yeh chien-ying, yao wen-yuan, li hsien-nien, teng hsiao-ping, chen hsi-lien, chi teng-kuei, wu teh, wang tung-hsing, hua kuo-feng, su chen-hua and ni chih-fu.

the magnificent great hall of the people today was permeated with a warm atmosphere of the unity in struggle of the chinese and cambodian peoples. huge streamers spanning the meeting hall carried the messages: "firmly support the cambodian people in their struggle against u.s. aggression and for national salvation exclamation" and "long live the great friendship and militant unity of the chinese and cambodian peoples exclamation"

as the distinguished cambodian guests mounted the rostrum in the company of chinese party and government leaders, the band rolled out music of welcome and the gathering workers, commune members, people's liberation army commanders and fighters, students and government functionaries gave a prolonged standing ovation in high tribute to the comrades-in-arms from the heroic land of cambodia.

wu teh, first secretary of the peking municipal committee of the communist party of china, chairman of the peking municipal revolutionary committee and member of the political bureau of the c.p.c. central committee, declared the rally open and the band struck up the national anthems of the kingdom of cambodia and china.

vice-chairman wang hung-wen and deputy prime minister khieu samphan made speeches at the rally.

in his speech, vice-chairman wang hung-wen, on behalf of the communist party of china, the chinese government and the chinese people, extended a warm welcome and cordial greetings to all the distinguished guests on the delegation.

he said, "the cambodian comrades-in-arms have brought us the sentiments of militant friendship of the cambodian people and happy tidings of new victories. this is a tremendous encouragement to the chinese people who are engaged in the campaign of criticizing lin piao and confucius and in socialist revolution and socialist construction."

vice-chairman wang hung-wen warmly praised the heroic cambodian people for their brilliant victories won by rallying closely around the national united front of cambodia with head of state samdech norodom sihanouk as its chairman and holding high the banner of resisting u.s. aggression and saving the nation. the people's armed forces of national liberation of cambodia, he said, had grown and expanded amidst the flames of revolutionary war and become an indestructible people's army, which rendered great meritorious service to cambodia's cause of national liberation.

he said: "the cambodian people's victories have come about because the national united front and the people's armed forces of national liberation of cambodia have closely relied on the people and adhered to the correct line of independence, initiative, self-reliance and people's war. by their victories, the cambodian people have not only laid a solid foundation for the independence and liberation of cambodia and done their part for the just cause of the three indochinese peoples, but also greatly inspired and supported all other oppressed nations and peoples and made an important contribution to the anti-imperialist revolutionary struggle of the people of the whole world."

vice-chairman wang hung-wen reaffirmed: "the chinese people firmly support the five-point declaration of head of state samdech norodom sihanouk and the political programme of the national united front of cambodia, which were reaffirmed by the cambodian national congress. the chinese people firmly support the cambodian people in their struggle against u.s. aggression and for national salvation." he said: "the united states must stop all its support and aid to the traitorous lon nol clique. the cambodian question should be settled by the cambodian people themselves free from foreign interference. we are firmly convinced that victory belongs to the heroic cambodian people and that an independent, peaceful, neutral, sovereign and democratic cambodia will surely appear." "at present," vice-chairman wang hung-wen pointed out, "the international situation is getting better and better. the basic characteristic of the developing situation is universal great disorder. 'the wind sweeping through the tower heralds a rising storm in the mountains.' the great revolutionary teacher lenin said: 'an essential feature of imperialism is the rivalry between several great powers in the striving for hegemony.' there are two superpowers in the world today. relying on the few atom bombs they possess, they are engaged in an intense rivalry for hegemony. this is something determined by the nature of imperialism. one of the superpowers is desperately trying to hold on to the many places it has occupied; the other is reaching out in every direction and worming its way into every crevice. strategically, europe is the focus of their contention. at the same time, their fierce contention extends also to the middle

east, the arab world, the mediterranean as well as the indian ocean. they talk about detente, but actually they are engaged in rivalry. their rivalry and their aggression, subversion, interference, control and plunder everywhere have greatly sharpened the basic contradictions in the world, stimulated the awakening and solidarity of the people of the world and aroused them to strong resistance. a tidal wave of struggle against imperialism, colonialism, neo-colonialism, hegemonism, zionism and racism is sweeping the globe. moving against the tide of history, the two superpowers inevitably run up against a wall everywhere and land themselves in ever greater difficulty." "countries want independence, nations want liberation, and the people want revolution -- this is the historical trend that no one can resist," he added.

vice-chairman wang hung-wen said: "while having full confidence in the future of the world, we maintain high vigilance and are prepared against a surprise attack by social-imperialism and against any trouble-making by the superpowers in the world at large. resolutely carrying out chairman mao's teaching of 'be prepared against war, be prepared against natural disasters, and do everything for the people', we are making every necessary preparation. whatever happens in the world, the chinese people will unswervingly unite and fight together with the people of the entire world."

vice-chairman wang hung-wen pledged firm support for the just struggles of the three indochinese peoples, for the just struggles of the korean, arab and palestinian peoples, for the struggles of the peoples of asia, africa and latin america against imperialism, hegemonism, colonialism, neo-colonialism, zionism and racism and their just struggles to win or safeguard national independence, defend state sovereignty, develop the national economy and protect national resources.

vice-chairman wang hung-wen said, "china and cambodia are close fraternal neighbours. there exists a traditional friendship of long-standing between our two peoples. in the protracted anti-imperialist revolutionary struggle, we have always sympathized with and supported each other." "four years ago, when the flames of the cambodian people's war against u.s. aggression and for national salvation had just started to rage, the chinese people's great leader chairman mao issued his solemn statement, proclaiming to the whole world the chinese people's solemn and just stand of supporting the cambodian people's struggle against u.s. aggression and for national salvation. recently, chairman mao again taught us: we are communists, and we must help the people; not to help the people would be to betray marxism. bearing firmly in mind chairman mao's teachings, the chinese people are determined to unswervingly support the just struggle of the cambodian people till complete victory is won," he declared.

in his speech, deputy prime minister khieu samphan said: "today is a day of special significance, for it is a day of get-together between the delegation of the national united front and the royal government of national union of cambodia, which has come a long way from cambodia -- the hottest field of battle, and the people of the renowned capital peking."

he then conveyed the warmest sentiments of revolutionary friendship of the cambodian nation and people to the people of peking, the communist party of china, the government of the people's republic of china, the chinese people's liberation army and the fraternal chinese people.

the cambodian deputy prime minister said: "since the coup d'etat of march 18, 1970, u.s. imperialism has committed most savage aggression against cambodia. we the people of such a small country have to fight bare-handed against the number one imperialism of the world." "but, filled with indignation against the enemy and holding high the banner of struggle, the cambodian people and the people's armed forces of national liberation of cambodia dealt fierce counter-blows at the enemy. instead of being wiped out, we have established firm positions on the doorsteps of phnom penh."

he added, "we the cambodian people and the pafnlc are prepared with determination to fight long and dauntlessly, stint no sacrifice and carry the sacred war of national liberation through till final victory."

the deputy prime minister said: "we have not only won military victories of strategic significance, we the cambodian people have also won victories in the political, economic, diplomatic and other fields. in the political field, the people in the areas temporarily held by the enemy are leading a very hard life at present. in order to live, they are rising in courageous struggles against the traitorous clique. in the economic field, the traitorous clique in phnom penh has to rely on u.s. imperialism for aid in all aspects, while we can be self-sufficient by developing production. our liberated zone is becoming more and more powerful.

"diplomatically, the enemy is increasingly isolated, while our nufc with head of state samdech norodom sihanouk as chairman and our rgnuc with samdech penn nouth as prime minister enjoy an ever rising prestige and have won warm and active support from many friends throughout the world. sixty countries have recognized the rgnuc as the sole legal government of cambodia. the rgnuc is qualified and has the ability to run the affairs of the whole of cambodia.

"in sum, the enemy is in a desperate plight with no way out. though u.s. imperialism is pushing 'khmerization' of the war and continuing to prop up by all means the traitorous phnom penh clique, it is unable to retrieve

the worsening situation. on the other hand, we have vast areas. we are growing ever stronger with fighting. our pafnlc are winning ever more victories in fighting. the pafnlc have overcome various difficulties in a spirit of self-reliance and become a very powerful army ideologically, politically and tactically."

deputy prime minister khieu samphan said: "in the struggle of the cambodian nation and people, whether in success or adversity, we have always regarded the people's republic of china as our most reliable and solid rear area. following the teachings of their illustrious leader chairman mao tsetung, and adhering to the principle and spirit of internationalism, the chinese people have consistently supported the struggles of the people of the world against colonialism and imperialism and for national liberation". "we are firmly convinced that no matter what happens, the chinese communist party and the chinese government and people will continue to give all-out support and assistance to the sacred struggle of the cambodian nation and people till the realization of the five-point declaration issued on march 23, 1970 by samdech norodom sihanouk, head of state of cambodia and chairman of the nufc, and till complete victory," he said.

their speeches drew warm applause from the audience. the hosts and guests then exchanged banners. the banner presented to the heroic cambodian people in the name of the rally bore the words in chinese and cambodian: "long live the great friendship and militant unity of the chinese and cambodian peoples exclamation" the banner presented to the people of peking by the delegation was inscribed with the words in cambodian and chinese: "long live the great unbreakable militant unity and friendship between cambodia and china exclamation" the delegation also presented the people of peking with an automatic rifle and a rocket launcher which the cambodian people's national liberation armed forces had captured from the enemy, and sarongs, scarves and a canteen made by cambodian workers and peasants.

after the presentation of the banners premier chou en-lai, vice-chairman wang hung-wen, vice-chairman yeh chien-ying and chairman wu teh warmly shook hands with and embraced samdech norodom sihanouk, samdech penn nouth, delegation head khieu samphan and deputy head ieng sary. once again the hall was resounded with an outburst of thunderous applause. khieu samphan said: "we accept the banner in gratitude. we will convey it to the cadres and fighters of the cambodian people's national liberation armed forces and the cambodian people because it is a token of the profound revolutionary friendship of the chinese people for the cambodian people. the banner and gifts from our delegation were handed to us by cadres and fighters of the cambodian people's national liberation armed forces and

people of cambodia who wanted us to present them to the people of peking personally. they embody the sentiments of militant unity of the cambodian people for the chinese people."

among the distinguished cambodian guests present at the rally were nim yoeung, se phan and pen so chantri of the visiting delegation, and officials of the royal government of the national union of cambodia sarin chhak, chan youran, thiounn mumm, general duong sam ol and his wife, keat chhon and his wife, thiounn prasith, van piny and his wife, madame toch kham doeun, members of the royal family, and cambodian experts and students in peking.

attending the rally were leading members of departments under the central committee of the chinese communist party, government departments, the general departments and various services of the chinese people's liberation army, the peking municipal revolutionary committee and the chinese people's association for friendship with foreign countries keng piao, chi peng-fei, li chiang, hsiao ching-kuang, li ta, han nien-lung, shen chien, han tsung-cheng, chang tsung-hsun, wei po-ting, ma ning, kung chao-nien, ting hsueh-sung and chou jung-kuo, chinese ambassador to cambodia kang mao-chao, and representatives of the workers, peasants and soldiers in the chinese capital chang shih-chung, wang ching-ju, chen yung-hsiang, wang ming-ju, lu yi, sun teh-kuei and wu shu-chin.

diplomatic envoys of various countries to china were also present.

Speech by Vice Chairman Wang Hung-wen

(NCNA-English Peking, Apr. 3, 1974)

following is the text of the speech by wang hung-wen, vice-chairman of the central committee of the communist party of china, at the rally of the people of the chinese capital this afternoon welcoming the delegation of the national united front and the royal government of national union of cambodia:

respected samdech norodom sihanouk, head of state of cambodia,

respected prime minister samdech penn nouth and mme penn nouth,

your excellency khieu samphan, respected head of the delegation,

your excellency ieng sary, respected deputy head of the delegation,

distinguished guests on the delegation,

friends and comrades,

with stirring emotion, we, the people of the capital, are holding here today a grand rally to welcome the glorious envoys of the cambodian people -- the delegation of the national united front and the royal government of national union of cambodia. at this rally overflowing with sentiments of militant friendship, please allow me, on behalf of the communist party of china, the chinese government and the chinese people, to extend our warm welcome and cordial greetings to head of delegation khieu samphan, deputy head ieng sary and all the other distinguished guests on the delegation.

we express our sincere thanks to samdech norodom sihanouk, head of state of cambodia, samdech penn nouth, prime minister of the royal government of national union of cambodia, and mme penn nouth, who also honour this rally with their presence.

coming a long way from the front to the great rear, our cambodian comrades-in-arms have brought us the sentiments of militant friendship of the cambodian people and happy tidings of new victories. this is a tremendous encouragement to the chinese people who are engaged in the campaign of criticizing lin piao and confucius and in socialist revolution and socialist construction.

the cambodian people are a heroic people with a revolutionary tradition of opposing imperialism. they have waged protracted and unremitting struggles against imperialism for the independence of their fatherland and for national dignity. four years ago, when u.s. imperialism engineered the reactionary coup d'etat and made a massive invasion into cambodia, the cambodian people rose up in arms with dauntless revolutionary heroism and unfolded a vigorous war against u.s. aggression and for national salvation.

in the last four years, the heroic cambodian people, rallying closely around the national united front of cambodia with head of state samdech norodom sihanouk as its chairman, holding high the banner of resisting u.s. aggression and saving the nation, and fearing no hardship and sacrifice, have persevered in a people's war and scored brilliant victories. the people's armed forces of national liberation of cambodia have grown and expanded amidst the flames of revolutionary war and become an indestructible people's

army, which has rendered great meritorious service to cambodia's cause of national liberation. with its area constantly expanding and the people's political power becoming ever more consolidated, the liberated zone in cambodia presents a thriving scene. the royal government of national union, which is the sole legal government of the cambodian people, enjoys a growing international prestige and has established diplomatic relations with an increasing number of countries. the chinese people, as close comrades-in-arms of the cambodian people, always regard the cambodian people's victories as their own victories and heartily rejoice over them. let us once again extend our warm congratulations to the fraternal cambodian people.

the cambodian people's war against u.s. aggression and for national salvation is another brilliant example in the contemporary world of a small nation daring to resist the aggression of a big nation. cambodia is a country with a population of only seven million, and the enemy the cambodian people face is u.s. imperialism, which is armed to the teeth. yet the cambodian people are resolved to take their destiny into their own hands. daring to despise the colossus-like enemy and daring to take up arms, they have persevered in fighting and so expanded their forces from small to big and from weak to strong and achieved the great victories of today. it is just as the chinese people's great leader chairman mao said in his statement of may 20, 1970: "a just cause enjoys abundant support while an unjust cause finds little support. a weak nation can defeat a strong, a small nation can defeat a big. the people of a small country can certainly defeat aggression by a big country, if only they dare to rise in struggle, dare to take up arms and grasp in their own hands the destiny of their country. this is a law of history."

the cambodian people's victories have come about because the national united front and the people's armed forces of national liberation of cambodia have closely relied on the people and adhered to the correct line of independence, initiative, self-reliance and people's war. by their victories, the cambodian people have not only laid a solid foundation for the independence and liberation of cambodia and done their part for the just cause of the three indochinese peoples, but also greatly inspired and supported all other oppressed nations and peoples and made an important contribution to the anti-imperialist revolutionary struggle of the people of the whole world.

at present, the cambodian people are continuing their triumphant advance and fighting heroically to seize still greater victories. the direct invasion of american ground forces was repulsed; the u.s. policy of bombing has gone bankrupt; the plan of so-called "khmerization" of the war has also been repeatedly frustrated by the cambodian people. the traitorous lon nol clique is beleaguered and fast sinking. it can only hole up in phnom penh and some

other isolated cities, eking out its feeble existence. though u.s. imperialism is still stepping up its aid and giving blood-transfusion and resuscitation to the traitorous lon nol clique, all its efforts to save the clique from its doom will prove futile.

the chinese people firmly support the five-point declaration of head of state samdech norodom sihanouk and the political programme of the national united front of cambodia, which were reaffirmed by the cambodian national congress. the chinese people firmly support the cambodian people in their struggle against u.s. aggression and for national salvation. the united states must stop all its support and aid to the traitorous lon nol clique. the cambodian question should be settled by the cambodian people themselves free from foreign interference. we are firmly convinced that victory belongs to the heroic cambodian people and that an independent, peaceful, neutral, sovereign and democratic cambodia will surely appear.

friends and comrades,

at present, the international situation is getting better and better. the basic characteristic of the developing situation is universal great disorder. "the wind sweeping through the tower heralds a rising storm in the mountains." the great revolutionary teacher lenin said: "an essential feature of imperialism is the rivalry between several great powers in the striving for hegemony." there are two superpowers in the world today. relying on the few atom bombs they possess, they are engaged in an intense rivalry for hegemony. this is something determined by the nature of imperialism. one of the superpowers is desperately trying to hold on to the many places it has occupied; the other is reaching out in every direction and worming its way into every crevice. strategically, europe is the focus of their contention. at the same time, their fierce contention extends also to the middle east, the arab world, the mediterranean as well as the indian ocean. they talk about detente, but actually they are engaged in rivalry. their rivalry and their aggression, subversion, interference, control and plunder everywhere have greatly sharpened the basic contradictions in the world, stimulated the awakening and solidarity of the people of the world and aroused them to strong resistance. a tidal wave of struggle against imperialism, colonialism, neo-colonialism, hegemonism, zionism and racism is sweeping the globe. moving against the tide of history, the two superpowers inevitably run up against a wall everywhere and land themselves in ever greater difficulty. they put up a bold front and keep a stiff upper lip, but in fact they are in the plight described in the verse: "flowers fall off, do what one may." countries want independence, nations want liberation, and the people want revolution -- this is the historical trend that no one can resist.

Lenin said on many occasions that imperialism means aggression and war. war is inevitable so long as imperialism exists. while having full confidence in the future of the world, we maintain high vigilance and are prepared against a surprise attack by social-imperialism and against any trouble-making by the superpowers in the world at large. resolutely carrying out chairman mao's teaching of "be prepared against war, be prepared against natural disasters, and do everything for the people", we are making every necessary preparation. whatever happens in the world, the chinese people will unswervingly unite and fight together with the people of the entire world.

we warmly hail the great victories won by the three indochinese peoples in their wars against u.s. aggression and for national salvation and firmly support their just struggles. we firmly support the solemn and just stand taken by the government of the democratic republic of viet nam and the provisional revolutionary government of the republic of south viet nam for the thorough implementation of the paris agreement as well as the six-point proposal for achieving peace and national concord in south viet nam put forward recently by the provisional revolutionary government of the republic of south viet nam. the united states and the saigon administration must truly implement all the provisions of the paris agreement and stop all their acts which violate the agreement. we firmly support the correct stand taken by the lao patriotic front and the union of the lao patriotic neutralist forces for the thorough implementation of the vientiane agreement and the lao people's just struggle to achieve national concord and build a peaceful, independent, neutral, democratic, unified and prosperous laos. we are convinced that the three indochinese peoples, holding high the banner of the summit conference of the indochinese peoples, uniting closely and supporting one another, will surmount all difficulties and obstacles and realize their respective sacred national aspirations.

we firmly support the korean people in their just struggle to oust foreign interference and achieve the independent and peaceful reunification of their fatherland, firmly support the arab people, including the palestinian people, in their struggle against israeli zionist aggression and for the recovery of the occupied territories, firmly support the palestinian people in their just struggle for the restoration of their national rights, and firmly support the peoples of asia, africa and latin america in their struggles against imperialism, hegemonism, colonialism, neo-colonialism, zionism and racism and their just struggles to win or safeguard national independence, defend state sovereignty, develop the national economy and protect national resources. we resolutely support all just struggles of the people of the world.

friends and comrades,

china and cambodia are close fraternal neighbours. there exists a traditional friendship of long-standing between our two peoples. in the protracted anti-imperialist revolutionary struggle, we have always sympathized with and supported each other. over the past few years in particular, our solidarity and friendship have been further consolidated and developed. our friendship is one that can stand tests, and no one on earth can undermine it. the chinese people have always considered it their bounden internationalist duty to support the cambodian people's war against u.s. aggression and for national salvation. four years ago, when the flames of the cambodian people's war against u.s. aggression and for national salvation had just started to rage, the chinese people's great leader chairman mao issued his solemn statement, proclaiming to the whole world the chinese people's solemn and just stand of supporting the cambodian people's struggle against u.s. aggression and for national salvation. recently, chairman mao again taught us: we are communists, and we must help the people; not to help the people would be to betray marxism. bearing firmly in mind chairman mao's teachings, the chinese people are determined to unswervingly support the just struggle of the cambodian people till complete victory is won.

long live the victory of the cambodian people's war against u.s. aggression and for national salvation exclamation

long live the great friendship and militant unity of the chinese and cambodian peoples exclamation

Speech by Deputy Prime Minister Khieu Samphan

(NCNA-English Peking, Apr. 3, 1974)

following is the text of the speech by deputy prime minister khieu samphan at the rally of the people of the chinese capital this afternoon welcoming the delegation of the national united front and the royal government of national union of cambodia:

your excellency respected and beloved chou en-lai, premier of the people's republic of china,

respected and beloved samdech norodom sihanouk, head of state and chairman of the national united front of cambodia,

respected and beloved samdech penn nouth, prime minister of the royal government of national union and chairman of the political bureau of the central committee of the national united front of cambodia, and mme penn nouth,

your excellency respected and beloved wang hung-wen, vice-chairman of the central committee of the chinese communist party,

your excellency respected and beloved yeh chien-ying, vice-chairman of the central committee of the chinese communist party,

your excellencies respected and beloved leaders of the party and state of the people's republic of china,

respected chairman and members of the peking municipal revolutionary committee,

dear excellencies, ladies, gentlemen and friends,

first of all, please allow me, on behalf of the delegation of the national united front and the royal government of national union of cambodia and in my own name, to express our deep thanks to dear excellencies, ladies, gentlemen and friends for holding such a grand mass rally to welcome our delegation.

the presence of his excellency chou en-lai and their excellencies the other chinese leaders and the presence of samdech norodom sihanouk, head of state and chairman of the national united front of cambodia, and samdech penn nouth, prime minister of the royal government of national union and chairman of the political bureau of the central committee of the national united front of cambodia, have added to the splendour of this mass rally. for this we once again express our deep thanks.

we extend our warmest fraternal greetings to the people of the capital peking and to the entire great and fraternal people of china exclamation

today is a day of special significance, for it is a day of get-together between the delegation of the national united front and the royal government of national union of cambodia, which has come a long way from cambodia -- the hottest field of battle, and the people of the renowned capital peking. we are most happy of the opportunity to have a joyous gathering directly with the people of peking.

before coming to the capital peking, our delegation paid a successful visit to the democratic republic of viet nam. the extremely warm reception accorded our delegation by the vietnamese people, the viet nam fatherland front and the vietnamese government gave full expression to the militant unity and fraternal friendship

which had long been forged between cambodia and viet nam. they solemnly pledged their full support and assistance to our people's war of national liberation till complete victory is won over the imperialist aggressors and the traitorous clique in phnom penh.

we are infinitely proud to be able to convey the warmest sentiments of revolutionary friendship of the cambodian nation and people to the people of peking, the communist party of china, the government of the people's republic of china and the chinese people's liberation army and, through them, to the entire fraternal chinese people.

please allow me to take this fine opportunity to express once again the deep thanks of the cambodian nation and people to the fraternal chinese people who have always provided them with multiform assistance in their liberation struggle.

your excellency respected and beloved chou en-lai,

respected and beloved samdechs,

dear ladies and gentlemen,

dear friends,

since the coup d'etat of march 18, 1970, u.s. imperialism has committed most savage aggression against cambodia. we the people of such a small country have to fight bare-handed against the number one imperialism of the world.

u.s. imperialism has resorted to the most vicious plots in an attempt to crush the struggle of the cambodian people. particularly in 1973, u.s. imperialism concentrated all its air power in southeast asia and the pacific to bomb cambodia continuously for 195 days and nights. in so doing, it aimed at wiping out the cambodian people and the people's armed forces of national liberation of cambodia and compelling the latter to surrender to it. but, filled with indignation against the enemy and holding high the banner of struggle, the cambodian people and the pafnlc dealt fierce counter-blows at the enemy. instead of being wiped out, we have established firm positions on the doorsteps of phnom penh.

allow us to take this opportunity to acquaint the people of the capital peking with the current situation of the national liberation war of cambodia. since the dry season of 1973-1974, u.s. imperialism has further intensified the war against us in cambodia, sending additional plain-clothed military advisers to reach the total of 3,500 and planning to increase the number to 10,000 by the end of the year. these u.s. imperialist advisers have already been directly giving orders to the forces of the traitorous phnom penh clique on the

battlefields, such as those on the outskirts of phnom penh and at kampot, kompong thom and oudong. at the same time, u.s. imperialism has been trying by all means to supply the traitorous phnom penh clique with artillery, tanks and other war materials as well as food stuffs through the few remaining lines of communication, such as the mekong river waterway, so as to keep them alive and have them serve as tools for the implementation of its neo-colonialist policy.

confronted with this situation, we the cambodian people and the pafnlc are prepared with determination to fight long and dauntlessly, stint no sacrifice and carry the sacred war of national liberation through till final victory. since the dry season of 1973-1974, we the cambodian people and the pafnlc have actively opened up battlefields around phnom penh. making attacks in all directions, we have come within six kilometres of phnom penh. as on the battlefields to the northwest, south and east of phnom penh, we have also won victories in attacking and wiping out enemy strongpoints on the outskirts of phnom penh. the enemy thought that our pafnlc had become exhausted and unable to capture phnom penh. the fact is that our pafnlc, following flexible strategic principles formulated in accordance with the actual conditions, have in all circumstances seized every opportunity to wipe out enemy strongpoints and effectives. we won tremendous victories on the battlefield of highway 4 from prek phdau to thnal totung. then we turned to surround and threaten the provincial capital kampot and lost no time to liberate oudong, which used to be the ancient capital of cambodia and has been the centre of strategic importance used by the enemy to protect phnom penh and highway 5 and intercept our armed forces moving from the northeast to the southwest. to the east of phnom penh, we have liberated areas such as koh oknha tey and ksach kandal, from which our gunshots can reach phnom penh, thus cutting off and obstructing the contacts between phnom penh and kompong cham.

we have not only won military victories of strategic significance, we the cambodian people have also won victories in the political, economic, diplomatic and other fields. in the political field, the people in the areas temporarily held by the enemy are leading a very hard life at present. in order to live, they are rising in courageous struggles against the traitorous clique. in the economic field, the traitorous clique in phnom penh has to rely on u.s. imperialism for aid in all aspects, while we can be self-sufficient by developing production. our liberated zone is becoming more and more powerful.

diplomatically, the enemy is increasingly isolated, while our nufc with head of state samdech norodom sihanouk as chairman and our rgnuc with samdech penn nouth as prime minister enjoy an ever rising prestige and have won warm and active support from many friends throughout the world.

sixty countries have recognized the rgnuc as the sole legal government of cambodia. the rgnuc is qualified and has the ability to run the affairs of the whole of cambodia.

in sum, the enemy is in a desperate plight with no way out. though u.s. imperialism is pushing "khmerization" of the war and continuing to prop up by all means the traitorous phnom penh clique, it is unable to retrieve the worsening situation. on the other hand, we have vast areas. we are growing ever stronger with fighting. our pafnlc are winning ever more victories in fighting. the pafnlc have overcome various difficulties in a spirit of self-reliance and become a very powerful army ideologically, politically and tactically.

on the basis of the above-mentioned victories, it is possible for us to annihilate the enemy completely in the near future.

your excellency respected premier chou en-lai,

head of state the samdech, prime minister the samdech, your excellencies, ladies, gentlemen and friends,

while the great victories of the cambodian people and pafnlc have been won with their own blood and sweat, these victories are inseparable from the support and assistance given by the people of the world, particularly by the fraternal chinese people. in the struggle of the cambodian nation and people, whether in success or adversity, we have always regarded the people's republic of china as our most reliable and solid rear area. following the teachings of their illustrious leader chairman mao tsetung, and adhering to the principle and spirit of internationalism, the chinese people have consistently supported the struggles of the people of the world against colonialism and imperialism and for national liberation.

on behalf of the rgnuc, the nufc and the pafnlc, our delegation wishes to take this opportunity to express once again our deep thanks to the chinese communist party and the chinese government and people. we are firmly convinced that no matter what happens, the chinese communist party and the chinese government and people will continue to give all-out support and assistance to the sacred struggle of the cambodian nation and people till the realization of the five-point declaration issued on march 23, 1970 by samdech norodom sihanouk, head of state of cambodia and chairman of the nufc, and till complete victory.

with this conviction, i once again express my deep thanks to his excellency chou en-lai and their excellencies the party and state leaders of the people's republic of china and the peking municipal revolutionary committee for holding this grand rally.

we also thank the people of the capital peking for enthusiastically participating in this mass rally to welcome our delegation.

long live the unbreakable and ever-lasting militant unity and fraternal friendship between the cambodian and chinese peoples exclamation

long live the people of the capital peking exclamation

long live the cambodian people's war of national liberation exclamation

Samdech Norodom Sihanouk Gives Reception on Occasion of Visit of NUFC and RGNUC Delegation to China

(NCNA-English Peking, Apr. 3, 1974)

samdech norodom sihanouk, head of state and chairman of the national united front of cambodia, gave a reception at the mansion of the head of state here tonight for diplomatic envoys of various countries to china and chinese and foreign correspondents in peking on the occasion of the visit of the delegation of the national united front and the royal government of national union of cambodia to china.

present were prime minister penn nouth, head of the delegation khieu samphan and deputy head ieng sary.

chinese ambassador to cambodia kang mao-chao was present.

speaking at the reception, samdech sihanouk pinpointed the significance of the current visit of the delegation led by khieu samphan and ieng sary. he said their arrival here "rejoices all the friends of the khmer people who are engaged in a struggle against the aggressor and neo-colonialist u.s. imperialism as much as it plunges all our enemies into a furious and impotent anger."

he sternly refuted the rumours, slanders and attacks by the enemy against the cambodian revolutionary forces.

samdech sihanouk reaffirmed the inviolable and unshakable position of the nufc and the rgnuc, a position which they have maintained, are maintaining and will always maintain on the unanimity, fixed as from march 23, 1970.

the nufc and the rgnuc, he said, will never agree to negotiate, much less reconcile, with the clique of traitors lon nol, sirik matak, son ngoc thann, cheng heng, in tam, long boret and sosthene fernandez. faced with the war imposed on cambodia by the aggressor u.s. imperialism, the cambodian people have no other choice than to fight a life and death struggle against the aggressors and drive them out of cambodia completely and finally.

after sihanouk's speech, delegation head khieu samphan presented samdech sihanouk and prime minister penn nouth with trophies of war captured by the cambodian people's national liberation armed forces, as well as canteens and mats made by the people in the liberated zone.

delegation head khieu samphan told the press about the great victories of the cambodian people in the war against u.s. aggression and for national salvation and about the situation of the cambodian liberated zone. he also answered questions raised by the press.

NUFC and RGNUC Delegation Visits Motor Vehicle Plant in Peking

(NCNA-English Peking, Apr. 3, 1974)

the delegation of the national united front and the royal government of national union of cambodia with deputy prime minister khieu samphan as the head and special adviser ieng sary as the deputy head visited the tungfanghung motor vehicle plant here this morning and was warmly welcomed by the workers. the cambodian comrades-in-arms were accompanied on the visit by ni chih-fu, alternate member of the political bureau of the central committee of the communist party of china and vice-chairman of the peking municipal revolutionary committee, and han nien-lung, vice-foreign minister.

the visitors brought the cambodian people's profound sentiments of friendship to the chinese workers. today, inside the workshops and along the paths in the plant were huge streamers inscribed with slogans: "salute to the heroic cambodian people exclamation" "learn from the heroic cambodian people exclamation" "firmly support the cambodian people in their struggle against u.s. aggression and for national salvation exclamation" and "firmly support the three indochinese peoples in their just struggle exclamation" pictures splashed workshop blackboards expressing the fraternal feelings of the chinese working class for the cambodian people.

when deputy prime minister khieu samphan, special adviser ieng sary and other distinguished cambodian guests came to the plant, they were greeted by feng ke, chairman of the plant revolutionary committee, and others with warm handshakes. the workers lining the path waved bouquets and colourful streamers amid the beating of drums and gongs to warmly welcome the distinguished guests.

the distinguished cambodian guests visited the car body, chassis, tools and general assembly shops. deputy prime minister khieu samphan and special adviser ieng sary shook hands with the workers again and again during the visit.

at the general assembly shop, deputy prime minister khieu samphan addressed the workers in a very cordial and enthusiastic speech. he conveyed the cambodian people's greetings to the chinese workers and recounted the cambodian workers' heroic exploits in the struggle against u.s. aggression and for national salvation. when deputy prime minister khieu samphan described how the cambodian workers, imbued with a lofty revolutionary spirit, made weapons in the jungles to fight against the enemy, shouts of "learn from the cambodian workers" and "long live the militant unity of the chinese and cambodian peoples" resounded through the workshop. at the end of his speech, deputy prime minister khieu samphan presented the workers of the plant with a silk banner and handicraft articles such as silk sarongs and skirts on behalf of the workers and peasants of cambodia.

in his speech, feng ke, chairman of the plant revolutionary committee, said that the delegation's visit to the plant was an encouragement to the workers. he said that the workers would certainly take this as a motive force to their efforts to grasp revolution and promote production and achieve excellent results in support of the cambodian people's struggle against u.s. aggression and for national salvation. on behalf of the workers, he presented the delegation with a model of the peking jeep produced by the plant.

CHINA AND COSTA RICA

Chinese and Costa Rican Table Tennis Players Hold First Friendship Match

(NCNA-English San Jose, Apr. 1, 1974)

chinese and costa rican table tennis players held their first friendship match here today.

the match took place between the chinese team and the team of the costa rican electricity institute, the country's runner-up. addressing a ceremony before the match, president of the costa rican table tennis association hugo mora pointed out that the visit of the chinese table tennis team will strengthen the friendly ties between the two countries. he stressed that the players of the two countries should put into effect the spirit of "friendship first, competition second" adhered to at the asian, african and latin american table tennis friendship invitational tournament in peking last year.

the chinese players also gave women's singles and men's doubles exhibition matches.

the chinese team arrived in costa rica from panama yesterday for a friendly visit at the invitation of the costa rican table tennis association.

CHINA AND JAPAN

Maizuru Goodwill Shipping Delegation of Japan Leaves Peking for Southern Part of China

(NCNA-English Peking, Apr. 2, 1974)

the eight-member maizuru goodwill shipping delegation of japan led by satani yashushi, mayor of maizuru city, left here yesterday to visit shanghai and kwangchow before leaving for home.

general manager chang kung-chen of the china ocean shipping company and others sent the delegation off at the airport.

Yokohama Mayor Fetes Chinese Sports Delegation

(NCNA-English Yokohama, Apr. 2, 1974)

yokohama mayor ichio asukata gave a dinner here yesterday evening for the members of the chinese sports friendship delegation headed by chao cheng-hung and his deputy yeh pai-shun.

sung chung, secretary-general of the all-china sports federation and honorary secretary-general of the asian table tennis union, and hsu yin-sheng, leader of the chinese table tennis delegation to the 2nd a.t.t.c. also attended on invitation.

the dinner proceeded in a warm and friendly atmosphere.

Japanese Fukuoka City's Youth Ship Goodwill Mission Arrives in Shanghai

(NCNA-English Shanghai, Apr. 3, 1974)

a 345-member youth ship goodwill mission from the japanese city of fukuoka arrived here this morning on a friendly visit to china, bringing with it the sentiments of friendship of the people and youth of the city.

china and japan are neighbours with a strip of water between them. the cities of shanghai and fukuoka face each other across the sea. quite a number of japanese friends in the fukuoka area and city have made unremitting efforts to promote the friendship between the people of china and japan. the visit of the goodwill mission to china led by kazuma shinto, mayor of fukuoka, will make further contributions to promoting the friendship between the people and youth of the two countries.

red flags fluttered on the hungchiao dock of the shanghai harbour and long streamers inscribed with the slogan "long live the friendship between the people of china and japan" trailed from tall buildings. in their holiday dress, hundreds of young people gathered at the dock early this morning, waiting for the arrival of the japanese friends.

as the japanese ship drew near the shore slowly, the dock resounded with the beating of drums and gongs and the young people played musical instruments and danced. gathering by the siderail of the deck, japanese friends happily waved and clapped their hands. they cheered in chinese "nimenhao exclamation" (how do you do exclamation) when the japanese friends alighted from the ship,

they were warmly greeted by chang chen-ya, standing committee member of the shanghai municipal revolutionary committee, yang hsiao-ping, standing committee member of the municipal revolutionary committee and deputy secretary of the shanghai municipal committee of the chinese communist youth league, and liu chin-hsi, a leading member of the congress of the middle school red guards of shanghai.

later, feng kuo-chu, vice-chairman of the shanghai municipal revolutionary committee, and leading members of the local departments concerned had a cordial meeting with delegation leader kazuma shinto, deputy leader risuke masaki and other japanese friends.

the japanese friends visited the shanghai industrial exhibition and children's palace and were given a warm welcome there. in the afternoon the japanese visitors drove to the hsichiao park and planted friendship trees with their chinese friends.

the shanghai municipal revolutionary committee gave a reception in honour of the japanese delegation this evening.

in his toast, vice-chairman feng kuo-chu said: "we are happy to see that so many japanese youth are working for japan-china friendship together with their elders who are dedicated to the cause of japan-china friendship. at present, the movement for china-japan friendship is developing in depth. the ranks of the movement are growing. the chinese and japanese people want to remain friends for generations to come. this is a current of our time and the steadfast common desire of the chinese and japanese people. we, the people and youth of shanghai, are determined to make common efforts with the people and youth of japan to continue the development of the friendly relations between china and japan on the principled basis of the china-japan joint statement."

delegation leader kazuma shinto, in his toast, extended cordial regards to the ten million people and youth of shanghai on behalf of the 900,000 people of fukuoka. he said: "japan and china share a history of friendly exchanges for more than two thousand years. the normalization of the diplomatic relations between japan and china has opened a new chapter in the friendly relation between our two countries. the people of fukuoka are determined to adhere to and carry out the spirit and principles of the joint statement of the japanese and chinese governments and will fill in the newly opened page with words of the latest and most beautiful friendship. the cause of friendship of the people of the two countries will be carried on by the youth from generation to generation."

the young people of the two countries talked cordially at the reception and gave cultural performances. the reception was filled with laughters and happy conversations and permeated with an atmosphere of warm friendship between the people and youth of the two countries.

Vice President of China-Japan Friendship Association Meets Japanese Rural Activists Friendship Delegation

(NCNA-English Peking, Apr. 3, 1974)

chang hsiang-shan, vice-president of the china-japan friendship association, met and had a cordial and friendly conversation here this afternoon with all members of the fifth friendship delegation of japanese rural activists. leader of the delegation is masahisa suganuma and deputy leaders are kazuo kiyota, ryozo takahashi and noboru tsuneyama.

the delegation arrived in china on march 21. it arrived here on march 31 after visiting kwangchow, changsha and honan. it will leave here for home via kwangchow on april 5.

CHINA AND UN

UN Special Committee on Decolonization Ends Debate on South Rhodesian Question

(NCNA-English United Nations, Apr. 1, 1974)

the u.n. special committee on decolonization held debate on the question of south rhodesia from march 22 to april 1. speakers at the debate and the resolutions adopted at the end of the debate condemned the south rhodesian racist regime for its continued repression of the zimbabwe people, and the u.s., british and other governments for their violations of the u.n. resolutions on sanctions against the south rhodesian racist regime.

during the debate, representatives of the zimbabwe african national union and the zimbabwe african people's union expressed the determination of the zimbabwe people to strengthen their unity and persevere in armed struggle in order to overcome all obstacles, overthrow the smith racist regime and win national liberation.

noel g. mukono, secretary for external affairs of the zimbabwe african national union, said that zimbabwe should be liberated by the zimbabwe people themselves. it is only through their blood and sacrifice that the liberation of zimbabwe can become a reality. he condemned the united states and britain for violating the sanctions against the smith regime.

t. george silundika, secretary for publicity and information of the zimbabwe african people's union, said that the liberation struggle in zimbabwe has been escalating and spreading. the smith regime was getting more and more isolated and desperate. he denounced britain and other western countries for defying united nations resolutions and violating the sanctions.

nimrod m. lugoe, representative of tanzania, said that the zimbabwe people were determined to overthrow the illegal smith regime and to liberate themselves from the repressive yoke.

haissam kelani, representative of syria, said that the people of zimbabwe were determined to chase out the repressors who were pursuing a policy of terror, cruelty and racism.

mrs. famah joka-bangura, representative of sierra leone, denounced the united states, britain and other countries for violating the sanctions against the smith regime.

didier iloy, representative of the congo, condemned the imperialist forces for continuing to give material support to the illegal smith regime.

in a speech at the meeting on march 25, chinese representative wu miao-fa pointed out that in recent years, the zimbabwe people have strengthened their unity and won a series of new victories on the road of armed struggle. all this shows that the zimbabwe people, long enslaved and oppressed by colonialism, have an indomitable will to fight for freedom and liberation and that no reactionary force on earth can stop them. citing facts he said that the fascist smith regime has pushed forward more vigorously with its counter-revolutionary tactics of combining repression with deception in dealing with the zimbabwe people. the criminal measures taken by the smith regime amount to nothing but a desperate struggle before its total collapse, he noted.

"the zimbabwe people still face long and tortuous struggles, but their future is bright. so long as the zimbabwe patriotic

armed forces strengthen their unity, resolutely mobilize the masses of the people, and persevere in prolonged struggles, they will certainly overcome all difficulties on the road of advance, obtain the support of the people, overthrow the smith racist colonialist regime and achieve national liberation," he said.

the chinese representative denounced imperialism, colonialism and neo-colonialism for rendering political, economic, military and diplomatic support to the smith colonialist regime, and for violating the u.n. sanctions against the regime.

wu miao-fa stressed that "the only solution to the question of rhodesia is to respect the zimbabwe people's right to self-determination, give them energetic political, moral and material support in their just struggle to overthrow the smith racist regime and win national liberation and let the zimbabwe people achieve complete national independence free from interference by any imperialist forces. the chinese delegation will not agree to and firmly oppose anything that goes against this principle". he said, "the chinese government and people will continue to give the zimbabwe people every possible assistance until they win the final victory."

the chinese representative also sternly refuted the rumour and slander spread by the soviet authorities on many occasions about china having so-called trade relations with rhodesia.

soviet representative vadim p. kovalendo in his speech once again made a vicious attack on china by spreading the lie that china was trading with the smith regime.

wu miao-fa again took the floor on march 28 to expose and refute the soviet union's despicable act of repeatedly spreading rumours. he pointed out that in the guise of the so-called "reliable and loyal allies" of the developing countries, the soviet union is taking advantage of the issues on territories and nationalities to create dissension and conflict among the developing countries. in the name of providing "economic assistance," it is extorting all kinds of privileges, including the establishment of military bases, so as to carry out control, interference and subversion against other countries. the soviet union is sowing discord and creating division among the liberation movements and imposing its will on others in a vain attempt to incorporate the national liberation movements into its own orbit. all these are criminal acts of sham support and genuine betrayal of the national liberation movements and of undermining these movements by the soviet union, he said.

the chinese delegate once again declared that in order to support the just struggle of the people of zimbabwe, the chinese government has always refrained from having any diplomatic contacts with the rhodesian white racist

regime, and long ago severed all economic and trade relations with it, direct or indirect. china resolutely supports the relevant resolutions adopted by the u.n. general assembly and the security council on sanctions against the rhodesian racist regime, and is willing, together with justice-upholding countries, to work for the implementation of the above-mentioned resolutions. the vicious lies and slanders of the soviet representative in a vain attempt to distort the just stand of the chinese government on this issue is entirely futile and will never prevail, he concluded.

Chinese Representative Speaks at ECAFE Meeting

(NCNA-English Colombo, Apr. 2, 1974)

chinese representative huang ming-ta today reiterates that all sea bed resources in china's coastal sea areas and those off her islands belong to china. he made this statement at a meeting of the 30th session of the united nations economic commission for asia and the far east (e.c.a.f.e.) discussing the problem of prospecting for mineral resources in asia off shore areas.

the chinese representative condemned the superpowers. he said, the superpowers, taking advantage of temporary economic and technological difficulties of the developing countries and in the name of "aid" or "scientific study", have dispatched planes and surveying ships everywhere to barge at will into off shore areas of the developing countries, prospecting sea bed resources and stealing much resources intelligence in an attempt to proceed to control and plunder sea bed resources in these areas.

he pointed out that "this seriously impairs economic interests and state sovereignty of the developing countries and sharpens contention between the superpowers for maritime hegemony. this state of affairs cannot but arouse our grave attention."

he said, "sea bed resources in china's coastal sea areas have long been coveted by foreign world oil monopolists. in recent years, certain countries and organizations have frequently conducted open or covert massive geophysical exploration and ocean-geological survey in china's coastal sea areas, including those off her islands, infringing on china's sovereignty and endangering her security."

huang ming-ta said, "the delegation of the people's republic of china hereby reiterates that all sea bed

resources in china's coastal sea areas and those off her islands belong to china. china alone has the right to prospect and exploit these sea bed resources. all prospecting and drilling activities carried out at will in china's coastal sea areas and those off her islands in disregard of china's sovereignty are illegal."

he pointed out, "division of jurisdiction of the continental shelf between china and countries bordering on or facing her should be decided by countries concerned through consultations on an equal footing. to one-sidedly mark off a large area of the continental shelf as a so-called 'joint development zone' behind china's back is an infringement on china's sovereignty, which the chinese government absolutely cannot accept. anyone who arbitrarily carries out development activities in this area must bear full responsibility for all the consequences arising therefrom."

he said, "the government of the people's republic of china is the sole legal government of china. all agreements and contracts concerning prospecting and exploitation of china's sea bed resources concluded by the chiang kai-shek clique in taiwan with any country, international organization or foreign state or private enterprise are illegal and null and void. none of them will be recognized by the chinese government."

huang ming-ta concluded that it is well-known that the chiang kai-shek clique is a handful of national scum who have been cast aside by the chinese people long ago. the 26th session of the united nations general assembly adopted a resolution "to restore all its rights to the people's republic of china and to recognize the representatives of its government as the only legitimate representatives of china to the united nations, and to expel forthwith the representatives of chiang kai-shek from the place which they unlawfully occupy at the united nations and in all the organizations affiliated to it." a few days ago the representative of the saigon authorities, in disregard of the resolution, made an unfounded attack on the representative of the people's republic of china, making bitter complaints for the chiang kai-shek clique. this act of the saigon authorities, except showing that both the saigon authorities and the chiang clique are reactionaries in their decline, will by no means impair the dignity of the people's republic of china.

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CRITICISM OF SHANSI OPERA "SAN SHANG T'AO FENG"

The Essence of Shattering the "Conventions" Is Restoration

by

I Ping (易兵) of the Peking Opera Troupe of China

(Peking Kuang-ming Jih-pao, March 16, 1974)

The Shansi opera "San Shang T'ao Feng" is a big poisonous weed for reversing the verdict on Liu Shao-ch'i. Regarding this poisonous weed, some people have openly cried this opera "is good because it has shattered the conventions of the model plays." They have vilified the dictatorship of the proletariat over the bourgeoisie in the sphere of literature and art embodied in the revolutionary model plays as a "convention" which they vigorously strive to "shatter." Isn't it very clear which side of the bench they sit on and which political line they stand upon?

It is necessary to compare things in order to distinguish between them. We might as well contrast the revolutionary model plays with the black opera "San Shang T'ao Feng" and see what are the "conventions" it has "shattered" and how they have been "shattered."

1. This black opera opposes the eulogy of the life of revolutionary struggle led by the workers, peasants and soldiers in the revolutionary model plays and advocates the revisionist theory which opposes the theory of "subject matter as the decisive factor."

Chairman Mao teaches us, "If you are a bourgeois writer or artist, you will eulogize not the proletariat but the bourgeoisie, and if you are a proletarian writer or artist, you will eulogize not the bourgeoisie but the proletariat

and the working people. It must be one or the other." What to eulogize and what to manifest are determined by a specific class standpoint and political line.

The revolutionary model plays take the Party's basic line as the guiding thought and profoundly reflect that in the past half century, the proletariat and the broad masses of the people in China have, under the leadership of the Chinese Communist Party, overcome difficulties with surpassing bravery and led a life of struggle for an armed seizure of political power and the continuation of the revolution under the dictatorship of the proletariat. They warmly eulogize the great victory of Chairman Mao's revolutionary line.

However, the concocters of "San Shang T'ao Feng" stubbornly take the standpoint of the bourgeois reactionary line, and with the criminal object of vainly attempting to restore capitalism, go from Shansi to T'aoyüan in Hopei, bring out and make a fuss about a sick horse, and claim that "a minor theme" can bring out a "major theme." It depicts the people's commune as wholly relying on a sick horse to carry out spring farming. The sick horse becomes "half the assets" of the production brigade. Without this horse, production cannot be carried out, but after buying the horse, they cannot afford to buy chemical fertilizer. This is used to viciously attack the general line, the great leap forward and the people's commune. Isn't this the same as the tune sung by Khrushchev who smeared us as "sharing a pair of pants among the people" and Teng T'ao (邓拓) who in the "Three-Family Hamlet" slandered us as "having only the asset of an egg?" This is not enough. In addition, they use this sick horse to smear and attack the great leap forward by insinuation and say that it is precisely because of "hard riding" by people who do not know the "disposition" of the horse that has caused this horse, which symbolizes the great leap forward, to "fall sick through over-exertion" and "die of fatigue"! After the death of this sick horse through exhaustion, Wang Kuang-mei's "big red horse" mounts the stage. The moral of the fable is self-evident: the great leap forward has "become a mess," only after Liu Shao-ch'i's counter-revolutionary revisionist line has mounted the stage can things work. It can thus be seen that their so-called "minor theme" is the seamy side of life and the so-called "major theme" is to reverse the verdict on the counter-revolutionary revisionist line pushed by Liu Shao-ch'i and Lin Piao.

2. This black opera opposes the portrayal of models of proletarian heroes in the revolutionary model plays and vigorously molds revisionist models that practice the doctrines of Confucius and Mencius.

"Revolutionary literature and art should create a variety of characters out of real life and help the masses to propel history forward." What kind of ideal characters should be portrayed has all along been the focal point of the struggle between proletarian and bourgeois literature and art. The portrayal of heroic figures of workers, peasants and soldiers with unflagging efforts is the basic task of socialist literature and art. The revolutionary model plays take class struggle as the key link. Through adopting the method of creation based on the combination of revolutionary realism with revolutionary romanticism and the principle of creation based on "giving prominence to three things," they have not only placed the proletarian heroes in the stormy class struggle, but also made portrayals against the broad background of implementing Chairman Mao's proletarian

revolutionary line and molded models of the great proletarian heroes, such as Li Yü-ho (李玉和), Yang Tzu-jung (杨子荣), Kuo Chien-kuang (郭建光), Hung Ch'ang-ch'ing (洪常青), Yen Wei-ts'ai (严伟才), Fang Hai-chen (方海珍), Chiang Shui-ying (江水英), Chao Yung-kang (赵勇刚) and K'o Hsiang (柯湘). They have displayed the many profiles of their heroic character as well as revealed their sincere loyalty to Chairman Mao, the Communist Party and Chairman Mao's revolutionary line. They are the heroic figures of workers, peasants and soldiers that have emerged under the guidance of the Party's correct line, as well as the outstanding representatives of those who consciously implement Chairman Mao's revolutionary line. They are brilliant models whom the broad masses of the revolutionary people must learn from.

But "San Shang T'ao Feng" vigorously advocates the "theory of the dying out of class struggle" pushed by Liu Shao-ch'i and Lin Piao. They adopt the bourgeois and revisionist method of creation, and according to the specifications of the sinister "Self-Cultivation," mold Ch'ing Lan as the revisionist artistic model. She is the Party branch secretary, but in face of all kinds of sabotage activities launched by the class enemy, she neither struggles nor hits back, but plays down the situation saying, "This is only a miscalculation in work." Important matters are handled as trivial ones and trivial matters are eliminated altogether. "Forbearance is to be esteemed" and "harmony is to be prized." Seeing that Li Yung-kuang, the leader of the production brigade, has already taken the capitalist road, she not only fails to struggle, but also asks him to "make decisions" and even goes as far as to reform him with bourgeois sentiments in place of proletarian principles. Watching Ch'ing Lan's repulsive performance, we cannot help recalling the image of Yin Hua (银花), who reforms others with her tears in the poisonous weed--the movie entitled "Pei-kuo Chiang-nan" (北国江南) concocted by Yang Han-sheng (阳翰笙), one of the "four villains" more than ten years ago. Although the writings are different, the aim is the same. These two characters both maliciously vilify the Communist Party member.

Ch'ing Lan swims away from class struggle. She neither participates in productive labor, nor goes deep into the midst of the masses. All day long, she walks around the sick horse. But the opera praises her for having made rapid progress because after only three years in the countryside, she has become the Party branch secretary. It urges other people to seriously learn from her. How can this be the image of the successor to the revolutionary cause in the period of socialism? This is unmistakably a revisionist seedling molded according to reactionary theories, such as Liu Shao-ch'i's "theory of getting learned in order to become an official" and the "theory of going to the countryside in order to acquire merit," Lin Piao's "gentleness, politeness, virility, rationality" and Confucius and Mencius' "the student having completed his learning should apply himself to be an officer." The aim of setting up this black model is to facilitate the promotion of their counter-revolutionary political line of restoring capitalism.

3. This black opera opposes the clearcut principle of proletarian Party spirit in the revolutionary model plays and advocates the "theory of the dying out of class struggle" pushed by Liu Shao-ch'i and Lin Piao.

Revolutionary literature and art also "portrays negative characters, but this only serves as a contrast to bring out the brightness of the whole picture." The contrast mentioned here refers to obedience. The question of who obeys whom is the question of who exercises dictatorship on the stage. In accordance with the clearcut principle of proletarian Party spirit, the revolutionary model plays place the proletarian heroic figures in the center of the stage, and let them occupy all the time the dominant position in struggle. Our heroic figures lead the enemy by the nose around the stage and implement the dictatorship of the proletariat on the literary and art stage.

"San Shang T'ao Feng" takes the standpoint of the bourgeoisie and devotes much space to playing up the haughtiness of the negative characters. No action is taken to prevent Lao Liu, the representative of the capitalist forces, from selling the sick horse, fanning the flames of disorder, taking up transportation business and disrupting spring farming. Finally, this Lao Liu is made to bring out the "big red horse" and in the atmosphere of everyone practicing "loyalty and forbearance" and everyone "making way for each other," the contradictions are solved and everybody is satisfied. The principal character Ch'ing Lan closely follows Lao Liu, blocks up holes, turns around in circles and all along occupies a passive position. The negative characters are very active and people in the middle move around all over the stage. The upright cannot subdue the crooked and the reactionary dictatorship of the bourgeoisie is implemented on the stage. In fabricating such an "Arcadia" which does not exist in actual life, the concocters aim at disintegrating the people's fighting spirit and asking us to resign ourselves to capitalist restoration!

"The line is the key link, once it is grasped, everything falls into place." It can be seen from the above that the revolutionary model plays portray the models of proletarian heroes so as to fabricate public opinion for the proletarian revolution and eulogize Chairman Mao's revolutionary line. But "San Shang T'ao Feng" portrays revisionist models that practice the doctrines of Confucius and Mencius in order to create public opinion for counter-revolutionary restoration and propagate Liu Shao-ch'i's bourgeois reactionary line.

The revolution in literature and art with the brilliant achievements of the revolutionary model plays as the hallmark is an important component of the fruits of victory of the great proletarian cultural revolution. The heroic images of workers, peasants and soldiers set up in the revolutionary model plays have driven away the emperors, generals, ministers, brilliant men, beautiful women, lords, ladies, young lords and young ladies that have dominated the stage for thousands of years, enabled the workers, peasants and soldiers who are the genuine masters of history to mount the literary and art stage, and once again reverse the history that has been reversed. This is the general orientation of the revolution in literature and art and a new creation in the history of literature and art. Today, the revolutionary model plays have become a powerful ideological weapon for consolidating the dictatorship of the proletariat and preventing capitalist restoration and the great spiritual force which encourages the broad masses of revolutionary people to carry on the revolution. The workers, peasants and soldiers dance with pleasure, clap hands and shout "bravo," but the concocters and supporters of the big poisonous weed "San Shang T'ao Feng" on the other hand clamor for "shattering the conventions of the model plays." It is easy to see that the "conventions" which they want to shatter are none other than

Chairman Mao's revolutionary line in literature and art, the basic proletarian principle of creation and the dictatorship of the proletariat over the bourgeoisie in the sphere of literature and art. They viciously smear these as "conventions" and this precisely exposes their hatred for Chairman Mao's revolutionary line in literature and art, the new proletarian revolution in literature and art and the features of the revolutionary model plays and their vain attempt to let the landlord and bourgeois classes once again exercise dictatorship over the proletariat.

In fact, their views are not anything new, but the revisionist black line in literature and art pushed by Liu Shao-ch'i and Chou Yang for many years. These things are the genuine "conventions" that oppose and smother the creation of proletarian literature and art. Revolutionary model plays are created only after these conventions have been shattered. In the past, when the bourgeoisie exercised dictatorship over the proletariat, poisonous weeds grew in large numbers on the literary and art stage, and demons danced about frantically, but they had never talked about any "conventions." When we slightly touched them with the revolutionary criticism of literature and art, the "four villains" immediately jumped up and cursed us as "sticks." Today, we have driven away the monsters and freaks, and the heroic figures of workers, peasants and soldiers have occupied the literary and art stage, but the concocters and supporters of "San Shang T'ao Feng" again clamor for "shattering" the so-called "conventions" of the revolutionary model plays. Doesn't this exactly show that they are the generals for implementing Liu Shao-ch'i's revisionist black line in literature and art and pushing Confucius' "subduing one's self and returning to propriety" which Lin Piao followed, in a vain attempt to "revive states that had been extinguished, restore families whose line of succession had been broken and call to office those who had retired into obscurity"? Confucius wanted to return to propriety; Lin Piao wanted to bring about a restoration and the concocters of "San Shang T'ao Feng" wanted to revive Liu Shao-ch'i's counter-revolutionary revisionist line. The deadly design of the question lies right here!

"To be opposed by the enemy is a good thing and not a bad thing." The reactionary class will not step down from the political stage or the literary and art stage of their own accord. Our enemies curse us as "sticks" and "conventions." This shows that our orientation and line in the creation of proletarian literature and art are both correct. We must hoe away the poisonous weeds for use as fertilizer. We must resolutely beat back the adverse current which reverses the verdict on the black line, repel the backlash of the black line in literature and art, defend the great achievements of the great cultural revolution and carry through to the end the revolution in the sphere of the superstructure, including the sphere of literature and art. Under the guiding light of Chairman Mao's revolutionary line in literature and art, the flowers of proletarian literature and art will bloom all the more beautifully.

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Repel the Evil Wind To Reverse the Verdict Whipped Up by "San Shang T'ao Feng"

by

Hung Yi-ta (洪毅达)

(Peking Kuang-ming Jih-pao March 16, 1974)

The Shansi opera "San Shang T'ao Feng" is a black opera for reversing the verdict on Liu Shao-ch'i's counter-revolutionary revisionist line. The release of this poisonous weed once again prompts us that the better the situation of the revolution is, the more necessary it is for the class enemies to fight a last-ditch struggle. They adopt more covert and cunning means to hit back at the proletariat. The proletariat must uphold the Marxist philosophy of struggle and smash the attacks launched by the enemies, so as to defend the fruits of the revolution.

The big poisonous weed "San Shang T'ao Feng" selects materials from a so-called story of "redeeming a horse" and "giving away a horse" in Funing hsien, Hopei (the place where Liu Shao-ch'i and Wang Kuang-mei concocted the "T'aoyüan experience"). Through this story, they vigorously embellish the counter-revolutionary "T'aoyüan experience," eulogize the bourgeois reactionary line pushed by Liu Shao-ch'i and praise Liu Shao-ch'i and Wang Kuang-mei. It can thus be seen that our struggle against "San Shang T'ao Feng" and its concocters and supporters is a violent and acute class struggle and a big question of whether to uphold or oppose the proletarian revolutionary line and whether to defend or refute the fruits of the great proletarian cultural revolution.

"The correctness or incorrectness of the ideological and political line decides everything." The struggle between the proletarian headquarters headed by Chairman Mao and the bourgeois headquarters headed by Liu Shao-ch'i is focally manifested as the struggle between two political lines. The concocters and supporters of "San Shang T'ao Feng" alter the time setting of the story from after the socialist education movement in 1965 to the period of the great leap forward in 1959, with the aim to conceal the close ties between this poisonous weed and the "T'aoyüan experience" and make a concentrated effort in writing to reverse the verdict on Liu Shao-ch'i's counter-revolutionary revisionist line. The plot of this poisonous weed is fictitious, its language is dry and unpalatable, and from the artistic point of view, it is an extremely clumsy and inferior piece of work. But a serious analysis can reveal that its concocters and supporters have spent great efforts on each link of artistic organization and treatment and adopted a thousand and one ways to publicize their counter-revolutionary criminal aim.

This opera depicts seven characters and installs several groups of contradictions, but the central position is occupied by two horses--a sick horse Chühuaching and a big red horse which is eulogized as a "magic weapon for saving the world." A review of the whole opera shows that all the characters move in circles around these two horses. The whole process of the formation, development and solution of the clash of contradictions is carried out around these two horses. These two horses form the core of the concocters'

artistic structure, the stem of this poisonous weed and their principal instrument for reversing the verdict on Liu Shao-ch'i's counter-revolutionary political line.

Liu Shao-ch'i, Lin Piao and Ch'en Po-ta had advocated that after the basic completion of the socialist transformation of the ownership of the means of production in our country, the principal contradiction within the country is the "contradiction between the advanced socialist system and the backward social productive forces." This reactionary "theory that only productive forces count" formed the theoretical basis upon which Liu Shao-ch'i and company attacked "the three red banners" and opposed the continuation of the revolution under the dictatorship of the proletariat, and was also the theoretical basis upon which they charted a counter-revolutionary political line. The concocters of "San Shang T'ao Feng" precisely use this reactionary theory as the foundation of the contradictions in the opera, and such contradictions are concretely embodied in the depiction of these two horses.

The opera depicts the T'aofeng and Hsingling production brigades. What is the principal contradiction placed in front of these two production brigades? In a word, it is the contradiction between the "backward productive forces" and the situation of the great leap forward. In the opera, the concocters publicize that in the very busy season of spring farming, the hsien determines to construct "leap forward reservoir." However, because the various production brigades are short of carts and horses, this gives rise to a strained situation in labor force and there are many difficulties. In order to solve this contradiction, the Hsingling production brigade can only sell the sick horse Chüehuaching and buy back a good horse. "In order to rush through spring farming so as to release manpower for participation in the construction of the reservoir," the T'aofeng production brigade has no other way but to "buy livestock and make additional purchases of farm implements." Therefore, it has to buy Chüehuaching at a "high price." After its arrival in T'aofeng, this sick horse becomes "half of the collective assets" of the production brigade. The commune members advertise it as "timely rain" and "favorable wind". After its death, the production brigade has lost "half its assets" and all plans go bankrupt. The Hsingling production brigade is not much better off, either. After the death of Chüehuaching, because it has to return the money obtained from the sale of the horse, it has no money to spend on chemical fertilizer. "How to fill in the gap?" "How to carry out" spring farming? Really "any move will end in frustration."

Through these portrayals, the concocters vainly attempt to make people believe their reactionary logic: In the so-called "first spring in the people's communes," all problems arise from the "backward productive forces." On the one hand, they make up various kinds of contradictions through this sick horse, viciously slander the collective economy of the people's communes and annotates "the backward productive forces" publicized by Liu Shao-ch'i and company; on the other hand, they use this sick horse to attack the great leap forward by insinuation and attack our Party's general line in the period of transition to socialism.

Right in the beginning of the opera, the concocters first make Erh Hu, who is called "the stupid fellow," ride Chüehuaching. He "raises the whip to urge the horse to gallop" for a while. Following this, Ch'ing Lan "the principal character" mounts the stage and sings a passage that points

out the time setting: "We welcome the first spring in the people's commune" and "forward leaps are made without interruption like thousands of horses galloping." They adopt this method to create first an allegory: they use Chühuaching to symbolize the great leap forward with "thousands of horses galloping" and the picture of Erh Hu "raising the whip to urge the horse to gallop" to hint at the situation in which "forward leaps are made without interruption." With the allegory created, they make a fuss about Chühuaching. Please look! On the one hand, the concocters make the "deceived" Erh Hu heap praises on Chühuaching. He says, "It is stout and healthy, and its hair is of a glossy sheen." "It can be yoked to a shaft or made to pull a plow." "It gallops on the slope as fast as the wind." On the other hand, Ch'ing Lan is made to repeatedly pass "verdicts" on it: "It really suffers from a serious disease." "This horse can never be made to gallop." As if this is not enough, an additional passage to be sung is also provided: "He has raised the whip to urge the horse to gallop. How can Chühuaching be made to gallop so violently? How heart-breaking this is!" Consequently, Ch'ing Lan's "heart" does not "break" in vain. Sure enough, after a spell of "hard riding," the illness of Chühuaching has a relapse. "Its entire body is covered with sweat and with trembling limbs," it dies. This horse has a strange disease and a sudden death. The concocters give its "disease" a special term, which is called "brain disease"! It is noteworthy that in the several revisions of "San Shang T'ao Feng," Chühuaching suffers from a "heart ailment," but the concocters are not pleased with this common "disease" and rack their brains to change it to "brain disease." Doesn't this exactly expose their implacable hatred for the Party and socialism!? People would not have forgotten that Liu Shao-ch'i and company had cursed the great leap forward for "demanding results at too fast a pace and too urgent a rate" as "delirious" and for "bringing about a disease"! Didn't the counter-revolutionary double-dealer and traitor Lin Piao employ a similar phraseology to attack our "three red banners" as "excessive" and "going too far"? The concocters of "San Shang T'ao Feng" have focally developed these malicious words and adopted mean artistic tactics to heap teeth-gnashing curses on the great leap forward!

All their curses of the great leap forward and vilification of the collective economy of the people's communes are for making preparations for reversing the verdict on Liu Shao-ch'i's counter-revolutionary political line. Before their noisy curses have died down, the concocters also bring out a "big red horse" in the fifth act. As soon as this horse arrives in the Hsingling production brigade, it is immediately accorded with applauses, "What a good horse!" This applause is repented three times in succession! Lao Liu regards it as a "magic weapon" for taking up a side occupation for making money. Li Yung-kuang, the leader of the production brigade, regards it as a "magic weapon" for accomplishing the production task of spring farming; Ch'ing Lan, the Party branch secretary, regards it as a "magic weapon" for "aiding fraternal brigades" and implementing the engineering project of the reservoir. In one word, it has virtually become the "magic weapon for saving the world" and solving all problems. After these exaggerated praises, this horse is again brought to T'aofeng. Here, the prestige of the horse becomes even higher. When Kao Chien-shan (高建山) the Party branch secretary of this production brigade, sees it, he waves his arms and stamps his feet for joy. He cries, "It is such a great encouragement to us." It brings "great strength" and "songs of victory will echo throughout the world"....

In short, the sick horse Chühuaching has brought "disaster" to the two production brigades and many contradictions are thus formed; the appearance of the big red horse on the stage gives the two production brigades "encouragement" and all contradictions are solved readily. The beginning and end of the opera correspond with each other and a complete counter-revolutionary concept is manifested through the positive and negative sides. This concept is: "productive forces" constitute everything, and the only way out is to act in accordance with the "theory that only productive forces count" pushed by Liu Shao-ch'i and company. Otherwise, spring farming and production cannot be completed, manpower cannot be released, the "leap forward reservoir" cannot be constructed, and the entire society virtually cannot advance. This is not all. The concocters first use the sick horse Chühuaching to vilify the people's commune and attack the great leap forward. Then they make Lao Liu, representative of capitalism, bring out this "big red horse" which resembles a "magic weapon for saving the world." In doing this, they have an even more malicious design. They use this horse to symbolize Liu Shao-ch'i's counter-revolutionary line and their praises of this horse are precisely the eulogies of Liu Shao-ch'i's counter-revolutionary political line. The "mounting" of this horse on the stage precisely shows their frenzied ambition in reversing the verdict on Liu Shao-ch'i's counter-revolutionary revisionist line and implementing capitalist restoration.

In 1956, after the basic completion of the socialist transformation of the ownership of means of production in our country, Chairman Mao pointed out in the analysis of the basic contradictions in society: "Socialist relations of production have been established and are in harmony with the growth of the productive forces, but they are still far from perfect, and this imperfection stands in contradiction to the growth of the productive forces. Apart from harmony as well as contradiction between the relations of production and the developing productive forces, there is harmony as well as contradiction between the superstructure and the economic base." This contradiction was focally manifested as the contradiction between the proletariat and the bourgeoisie, and the contradiction between the socialist road and the capitalist road.

In accordance with his profound analysis of social contradictions, Chairman Mao charted our Party's basic line in the historical period of socialism. Under the premise that there were classes, class contradictions and class struggle, the essence of this line was to tightly grasp this key link of the two classes and the two lines, adhere to the theory and practice of continued revolution under the dictatorship of the proletariat, and through grasping revolution and promoting production, give impetus to the incessant progress on various fronts along the socialist orientation. In 1958, the situation of the great leap forward that appeared on the industrial and agricultural fronts in our country was precisely the great achievement brought by the relations of production and the socialist revolution in the sphere of the superstructure.

The reactionary "theory that only productive forces count" of Liu Shao-ch'i and company is for disavowing the superiority of the socialist system. It denies that there is still the struggle between two classes and two roads after the basic completion of socialist transformation, opposes the continuation of the revolution under the dictatorship of the proletariat

and advocates turning back the wheel of history, in a vain attempt to restore capitalism. This is the essence of the struggle between the two political lines.

The concocters of the big poisonous weed "San Shang T'ao Feng" use these two horses to maliciously refute and attack Chairman Mao's revolutionary line and wave the flag and shout battle cries for the backlash of Liu Shao-ch'i's counter-revolutionary line. This has precisely expose their counter-revolutionary standpoint! We must carry this struggle through to the end, turn the poisonous weed into fertilizer and defend the great achievements of the great proletarian cultural revolution.

* * *

HSISHA ISLANDS

Spring Comes to the Hsisha Islands

(Peking Kuang-ming Jih-pao, April 8, 1974)

The invigorating and life-giving spring has again come to the sacred territory of the motherland--the beautiful Hsisha Islands. High in the blue firmament over the islands flutter the dignified 5-star red flags. Over the churning and rolling blue seas reverberates the cheerful humming of the motors of fishing boats busily occupied with the wresting of a new bumper harvest in marine products. Everywhere on the islands lush and green with the verdant foliage of trees and bright with the rioting red flowers in full bloom prevails a scene of unity in fighting. The armymen and civilians guarding the islands are penetratingly criticizing Lin Piao and Confucius, and fighting shoulder to shoulder, they have whipped up a new wave of enthusiasm for building up the islands.

The Jubilant Shanhu Island

The Shanhu Island of the Hsisha Islands was once outrageously occupied by the Saigon authorities of South Vietnam. Now it has returned to the bosom of the motherland, and there is the joy of victory everywhere.

One night in early spring, the literary and artistic work team of the Hainan Administrative District of Kwangtung Province came to this islet of less than 0.3 square kilometer to give a comfort performance for the armymen and civilians at the front. Over 30 years ago, old player Ch'en Wen-chung born in Wench'ang hsien, Hainan Island had worked as a hired hand on a boat belonging to a bully in fishing business that plied between the Hsisha Islands and the Nansha Islands. He had landed on the Kanch'üan Island to fetch fresh water, and the Shangu Island to cut firewood. Today 30 years later, he again landed on the Shanhu Island. As the two different worlds, the new society and the old society, and the earthshaking changes undergone by the laboring people politically and economically came to mind,his thoughts churned like the choppy waves of the South China Sea. To give vent to his feeling of joy, he played a solo on a musical instrument called sona. This was warmly hailed by the armymen and civilians stationed on the island.

Among those who hurried over to see the performance that night were also fishermen fishing at sea around the Hsisha Islands. Many of them have for generations fishing here, and they themselves have toiled and sweated for the opening up of the Hsisha Islands. They are as well acquainted with every islet and atoll as their own fishing boats. Coming to the site of the show, 50-odd-year-old fisherman Chang P'an-chou from the Ts'aot'ang brigade of the T'anmen commune, Ch'iunghai hsien, Hainan Island was deeply moved by the sight of the tall coconut palm there. He said, "From time immemorial, the Hsisha Islands have been the territory of our country. Take this coconut tree for instance. It was personally planted by fishermen of my father's generation. At first, there were three such palms and all of them grew luxuriantly. We constantly rested under their cool shade when we came on the island. Later, due to the onslaught of typhoons and the sabotage of the bogus army of South Vietnam, only one is now

left. That well under the coconut palm was sunk by fishermen of my grandfather's generation. Its water was delicious and constituted our important source of water supply when we came fishing here. Today the sight of all this makes me feel unusually warm."

The comfort performance continued late into the night. The heroic armymen and civilians credited with meritorious services in the defense of the sacred territory of the motherland enthusiastically expressed gratitude for the comfort offered by the people of the motherland. They expressed their determination to make a new contribution to the struggle in safeguarding and building Hsisha and vowed that they would build the pearl of the South China Sea--the Hsisha Islands--into a more splendorous place.

Seething Life in Battle

After the counter-offensive for self-defense in Hsisha, the fighters of Kench'üan, Chinyin and Shanhu Islands immediately set themselves to work building the islands. They cleared the islands of bird droppings and brambles, and pitched camps amidst the shrubs. They gathered basket after basket of coral rocks for paving and smoothing out the ground. They cut out one path after another through the dense undergrowth. In front of many tents, the fighters used coral rocks to inlay eight big Chinese characters, "Physically present in the South China Sea, mentally oriented to Peking." This gave expression to their deep feeling of infinite love for every inch of the territory of the motherland.

Life on the islands is tough. But the revolutionary fighters armed with Mao Tse-tung's thought are filled with revolutionary heroism for the hard struggle. Clustered around a storm lamp, they seriously studied works by Marx and Lenin and Chairman Mao's writings, and rushed out articles vigorously criticizing Lin Piao and Confucius' "subduing one's self and returning to propriety." For a time, the supply of vegetables ran short. With salt and dried vegetables, they helped themselves to rice. For lack of fresh water for a bath, they themselves scooped out well water for a rubdown. Though it was early spring, it was very hot here. At noon, the sun beat down to make the tents heat up like baskets for steaming food. The fighters rolled up the tent flaps on four sides to let the sea breeze pass through. Breezily the fighters said, "The spring breeze blows dry our sweat. The sound of the pounding waves lulls us to sleep. In building a great wall for the South China Sea, we are willing to dedicate our youth!"

The heroic marines who gave a credible performance in the counter-offensive for self-defense in Hsisha shuttled between the numerous islets that stud the waters of Hsisha region day and night. They patrolled in protection of the fishermen and fetched fresh water, grain and various daily necessities for the armymen and civilians building the islands. Every time the crisp and sharp note of a whistle came, the armymen and civilians on the islands always ran cheerfully to the beach to help with unloading. Everywhere is filled with the atmosphere of friendship between the marine fighters and the fishermen fighting in unity.

Busy Time Comes with the Spring Tides to the Treasure Islands

The climate of the Hsisha Islands is tropical, and the lowest temperature in the year is above 16 degrees Centigrade. Seen from a distance, the big and small islets carpeted by lush and dense tropical shrubs and set off by the white coral reefs look like giant pots of plants dotting the vast expanse of the blue South China Sea of the motherland.

Yunghsing Island is the seat of the revolutionary committee of the Hsisha Islands, Chungsha Islands and Nansha Islands. On the island, the marine produce station, the commercial station, the meteorological station, the hospital, the power generation plant, the post and telecommunication office, the grain station and the houses of the armymen and civilians stationed on the island are silhouetted, one neat row after another, against the green foliage. At the big man-made harbor are docked the vessels of the navy and the fishing boats of the people's communes.

With the spring tides coming to Hsisha, the Yunghsing Island becomes busier than ever. Fishing boats move in and out. The marine produce collection station is crammed full of fish of all kinds and biche-de-mers just delivered and sold by the fishermen. The workers are busy grading, processing or transporting the marine produce. The Hsisha Islands are one of the fine fishing grounds of China. It abounds in fish, turtles, shellfish and biche-de-mers. Last year, the marine produce collected by this marine produce collection station alone reached over 3,000 piculs. Under the impetus of the struggle to criticize Lin Piao and Confucius, fisheries here present a new picture of increasing prosperity. In light of the production conditions since the beginning of spring, it is estimated that output this year will be several times as great as last year.

Spring brings joy and delight to the treasure islands, and there is a new atmosphere everywhere. Under the guiding light of Mao Tse-tung's thought, the beautiful and bountiful pearl in the South China Sea of the motherland has become even more dazzling!

- NCNA Reporter

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CRITICISM OF LIN PIAO AND CONFUCIUS BY PLA MEN

Jen-min Jih-pao Carries Articles by Armymen and Civilians Criticizing Lin Piao and Confucius

(NCNA-English Peking, Apr. 3, 1974)

the "people's daily" recently devoted a full page to articles criticizing lin piao and confucius by members of the chinese people's liberation army and fishermen who participated in the self-defence battles on china's hsisha islands.

li ju-yi, a turret gunner of a naval boat who was awarded an order of merit, first class, said in an article: "lin piao and his like regarded the reactionary confucian canon 'restrain oneself and return to the rites' as the most important of all things in their attempt to usurp party leadership and state power and restore capitalism. soviet social-imperialism and the handful of other reactionaries in the world in response put on ugly shows of worshipping confucius and at the same time want to seize territory of our great motherland and itch for action.

"the south vietnamese reactionary authorities in saigon play a shameless role in this counter-revolutionary show. regardless of repeated warnings by the chinese government, they sent warships to intrude flagrantly into china's hsisha islands, occupied islands by force, destroyed chinese fishing boats and bombarded islands flying the chinese national flag in open violation of china's sacred sovereignty.

"the men of our squad felt very indignant and were determined to fight to defend the socialist motherland. they said, 'we may die, but we will not yield a single inch of the sacred territory of our motherland exclamation' the saigon reactionaries frantically bombarded chinese naval boats on normal patrol duties. hatred filled our hearts and as soon as the order to shoot was issued, we began gunning enemy vessels. we sank or damaged them and won the self-defence battle."

the gunner said that the current movement to criticize lin piao and confucius was a great struggle involving adherence to marxism and opposition to revisionism. "we revolutionary fighters must hold fast to our rifles and guns. we must also conscientiously study works by marx, engels, lenin and stalin and chairman mao and use these theoretical weapons to criticize lin piao's reactionary programme 'restrain oneself and return to the rites' and thoroughly discredit the doctrines of confucius and mencius. we must smash the schemes of the class

enemies to restore capitalism in china, and shatter aggression and subversion by imperialism, social-imperialism and the handful of other reactionaries. we must defend the socialist motherland and consolidate and develop the great achievements of the cultural revolution."

wu hsien-feng, a militiaman who was awarded an order of merit, first class, criticized the fallacy of confucius advocated by lin piao that people are "born with knowledge". in an article entitled "learn warfare through warfare", he said: "confucius and lin piao both passed themselves off as a 'sage' or a 'heavenly horse' for the same purpose of fooling the masses and restoring the old order.

"most of the militiamen defending chenhang and other islands are young people who had not fought and engagement before. we asked veterans to tell us about their war experience and understanding. we had daily military drill strictly according to war requirements. in one of the battles of self-defence in the hsisha islands, our militia platoon beat back an offensive by south vietnamese reactionaries who were charging the island under the cover of warship gunfire.

"is it because we were 'born with knowledge' or are 'geniuses' that we won the battle? definitely not. we relied on the correct leadership of the party, chairman mao's revolutionary line and fought with the revolutionary spirit of defying hardship and death."

in criticizing the reactionary male chauvinism peddled by confucius and lin piao, chen en-nu, a fisherwoman who was awarded an order of merit, third class, said that the labouring women are a powerful force in defending the motherland. she said: "we women dug trenches and built fortifications alongside men while guarding chenhang island. when the south vietnamese authorities in saigon dispatched troops to launch an armed attack on our island, we fought as part of the militia and beat back the enemy offensive. lin piao was daydreaming when he tried to pull us back to the old society in which women were despised."

CRITICISM OF LIN PIAO'S ATTACKS ON CULTURAL REVOLUTION

Peking Rural Cadres, Commune Members Denounce Lin Piao's Attacks on Cultural Revolution

(NCNA-English Peking, Apr. 4, 1974)

cadres and members of the tayuan production brigade on the east outskirts of peking use the great changes in the past few years to condemn lin piao for attacking the great proletarian cultural revolution in his attempt to restore capitalism by following the confucian canon "restrain oneself and return to the rites."

led by the brigade's general party branch, the cadres and members have criticized lin piao's counter-revolutionary crimes in various forms and now have a better grasp of the ultra-right essence of his counter-revolutionary revisionist line.

this production brigade in the tungsheng people's commune has made progress along the socialist road since liberation but its collective economy and farm production were damaged by liu shao-chi's counter-revolutionary revisionist line and by the class enemies before the great proletarian cultural revolution.

the people waged a resolute struggle against class enemies and capitalist tendencies during the cultural revolution and developed the movement to learn from tachai, the national pace-setter in agriculture.

per-hectare grain yield in 1973 averaged more than nine tons, double the figure in 1965. the brigade has bought a large number of farm machines. its public accumulation comes to more than 200,000 yuan. it is self-sufficient in grain and supplies the capital's inhabitants with large quantities of fresh vegetables every year.

a vice-secretary of the general party branch said: "through the great cultural revolution, our brigade made big ideological and political progress. this is even more significant than our achievements in production. twentyfive advanced members of our brigade have joined the communist party. veteran cadres have been tempered and young people and women cadres have made steady headway. our leading bodies combine old, middle-aged and young cadres. we run evening schools for cadres and commune members to study works by marx, engels, lenin and stalin and chairman mao's works. our brigade has a co-operative medical service, and every production team has its own barefoot doctors."

many cadres and commune members pointed out that two bourgeois headquarters with liu shao-chi and lin piao as their ringleaders were smashed during the cultural revolution which shattered their plots for restoring capitalism. this strengthened the dictatorship of the proletariat.

the brigade's party secretary recalled that when slaves rebelled and the slave system was declining more than 2,000 years ago, confucius spread the notion of the "absence of right principles throughout the country" and mourned that "the rites were lost and music was ruined". wantonly attacking the great proletarian cultural revolution when it was advancing triumphantly, lin piao cried out that the situation was "stagnant" with "impending crises everywhere". the party secretary said: "their wails proved that confucius, lin piao and the landlords and rich peasants are jackals of the same lair."

the cadres and commune members said that the criminal purpose of lin piao's attacks on the cultural revolution was to practise revisionism, restore capitalism and lead the labouring people back to the misery of the old society.

old poor peasant liu hsing who toiled as a hired hand for landlords for 18 years in the old society at a criticism meeting contrasted the hardship of the working people before liberation with their present happiness. this was why, he said, he condemned lin piao and confucius. in conclusion, he said: "socialism is our lifeline. we will struggle against anyone who dares to try to restore capitalism."

criticism by the old poor peasants was a deep education for the young people. they recognized that lin piao advocated the doctrines of confucius and mencius to restore capitalism so that the young people would suffer as had their parents before liberation. "we are determined to carry the struggle to criticize lin piao and confucius through to the end," they said. they pledged to do a better job in the socialist revolution and construction and consolidate and develop the tremendous achievements of the great cultural revolution by their concrete actions.

CHEMICAL INDUSTRY

Cultural Revolution Promotes Production in Northwest China Chemical Company

(NCNA-English Lanchow, Apr. 4, 1974)

the lanchow chemical company, a major chemical complex founded in 1958, increased its output value at 26.4 per cent a year for 1971-1973, thanks to the technical improvement of most of the company's imported equipment during the great proletarian cultural revolution. total output value for 1973 was 2.5 times the figure of 1965, the year before the cultural revolution began.

the workers of this northwest china chemical company overfulfilled the january-february production quotas while deepening criticism of lin piao's revisionist line and the reactionary confucian canons peddled by lin piao.

the company's cadres and workers criticized liu shao-chi's revisionist line during the cultural revolution and raised their consciousness in carrying out chairman mao's revolutionary line. steps were taken to involve the workers more fully in managing the company. this is in contrast with the earlier practice when the company's leadership was influenced by liu shao-chi's revisionist line and relied solely on technicians and administrators. at that time it put too much stress on equipment and technology to the neglect of the workers' revolutionary enthusiasm and creativeness. some rules and regulations hampered the workers from raising the production level faster.

in one instance, 13 workers of the petroleum gas workshop of the company's rubber plant in group put out a big-character poster, proposing that the company base its work on self-reliance. they maintained that this involved what line to follow. the company committee of the communist party discussed the poster and called on the workers to strengthen the movement to increase production and practise economy.

the workers of the rubber plant turned out synthetic alcohol to replace grain alcohol, one of the plant's major raw materials. it had to be brought from other areas and often fell short of demand. the plant's worker-technician-cadre technical innovations teams transformed a number of pieces of old equipment and rubber output in 1973 was double that in 1970.

the company has since organized more than 300 such teams which have made a total of 1,410 technical innovations.

similar efforts were made in the petro-chemical plant to improve an imported cracking unit which fell far short of production requirements. well over 300 innovations have so far been made to enable it to surpass the designed capacity. three more units have gone into operation recently.

the company's chemical fertilizer plant transformed a number of imported machines and chalked up 21.6 per cent more output last year than the original design allowed.

SHIP BUILDING

China's First 25,000-Ton Floating Dock Goes into Operation

(NCNA-English Shanghai, Apr. 4, 1974)

china's first floating dock for ships ranging from 25,000 to 30,000 tons deadweight went into operation recently.

measuring 190 metres long and 38.5 metres wide, with 15.8-metre-high walls, the dock is equipped with a power house and modern machinery for overhauling ships at sea.

it takes less time and money to build a floating dry dock, which also has other advantages, compared with a graving dock of the same capacity. such floating docks are important for china's developing maritime navigation.

no floating dock of such capacity was built in china before the great proletarian cultural revolution. shanghai ship-building workers during the cultural revolution criticized such revisionist trash as the doctrine of trailing behind at a snail's pace and the slavish comprador philosophy. with their minds emancipated, they completed two 10,000-ton floating docks in the past few years. then they proceeded to build the 25,000-ton dock which involved much more complicated technology, and finished it in six months.

the ship-builders studied marxism-leninism-mao tsetung thought hard. guided by the party's basic line for the entire historical period of socialism, they criticized

lin piao's crimes in betraying the party and the country and attempting to restore capitalism, and also the reactionary confucian ideas peddled by lin piao, such as "the highest are the wise and the lowest are the stupid" and "everything is decided by heaven". the workers said: "lin piao practised capitulationism and national betrayal. we must uphold the principle of independence and self-reliance and build socialism with greater, faster, better and more economical results. we must build the floating dock as a rebuttal to the lin piao anti-party clique."

with soaring enthusiasm for socialism, the workers shouldered hundreds of tons of equipment onto the floating dock before sufficient hoisting equipment was installed. the electricians laid 20,000 metres of trunk cable in three days, three times faster than normal speed. eleven welders, nine of them being women, worked hard in the hull in the blistering mid-summer heat and completed joining the sections in forty days. the workers laid the rails, installed the power generators and finished 160 other jobs all within one month. their enthusiasm continued to increase, especially in the movement to criticize lin piao and confucius.

leading cadres pitched in while the floating dock was being constructed. the designers worked alongside the ship-builders and kept improving their designs in the process.

the shanghai shipyard, the shanghai maritime navigation bureau, the shanghai ship designing institute and five other units took a direct part in the construction of the dock. more than 100 factories across the country provided equipment and material for it in a spirit of socialist cooperation.

SPRING FARMING

Spring Wheat Sowing in Northwest China Basin

(NCNA-English Urumchi, Apr. 4, 1974)

the turfan depression in northwest china's sinkiang uighur autonomous region has finished sowing spring wheat on 20,000 hectares.

the turfan depression, which is made up of turfan, shanshan and tokehsun counties, covers 10,000 square kilometres and is the lowest lying land in china. the area is very dry and windy with an annual rainfall of 16 mm. and an annual evaporation of 3,000 mm. it used to be called the "gobi desert". after liberation, especially since the beginning of the great proletarian cultural revolution, the people of uighur, hui and han nationalities here have done much to change the natural conditions by removing sand dunes to create fields, opening canals and planting trees. the area is now a producer of grain, cotton, melons and fruit.

large numbers of cadres went last winter to lead the commune members in building water conservancy projects, levelling land, collecting manure and doing other preparations for spring farming. turfan county levelled 1,400 hectares, tokehsun county prepared 195,000 tons of fertilizer, and shanshan county increased the number of wells to 478 and pump wells to 500.

mass criticism of lin piao and confucius has been active since the spring, and criticism meetings have been held everywhere, in the fields and at the irrigation worksites. the poor and lower-middle peasants, who had suffered greatly in the old society, indignantly criticized lin piao and company for trying to change the party's basic line, subvert the dictatorship of the proletariat and restore capitalism. the mass criticism has fired their enthusiasm for socialism, which is shown in the effective spring farm work. cadres and commune members of the wuhsing people's commune levelled land, broke ice to irrigate the fields and carried fertilizer to them. all 1,466 hectares for spring wheat were watered by the end of february, ten days earlier than last year.

the people are preparing cotton and melon fields and strengthening management of the vineyards. the shengchin commune, a national outstanding unit in cotton production, which gathered 0.85 tons of cotton per hectare last year, has applied 37.5 tons more fertilizer to each hectare than last year. the hsingfu

production brigade of the putao people's commune which is famous for seedless grapes has applied 0.5 tons of ground fertilizer to every cluster of vines, 0.05 tons more than last year. the trellises for the 27 hectares of grapes have been repaired.

AFFORESTATION

Chinese Air Force, Civil Planes Sow Tree Seeds

(NCNA-English Peking, Apr. 3, 1974)

chinese people's liberation army air force units and specialized civil aviation planes have sown over 666,670 hectares to trees in fukien, kwangtung, szechwan and other provinces this spring. this is in accordance with chairman mao's call "cover the country with trees".

although aerial sowing is seasonal and involves flight difficulties, last year's assignment was overfulfilled, and pine and fir saplings show the effectiveness of the work.

the crew of a civil aviation group assigned to air-seed a dozen areas in kwangtung and kwangsi flew more than 600 missions in one month to finish the task. they joined members of the local afforestation headquarters in criticizing lin piao and confucius. they also found the time to study works by marx, engels, lenin, stalin and chairman mao.

an air force unit sowed an area where the mountains vary greatly in height and rain falls frequently and erratically. the mountains were often capped by clouds. but the pilots continued sowing regardless of bad weather. the man responsible for ground guidance worked from the mountain to give the pilots detailed weather observations to ensure safety.

the pilots and ground mechanics of a civil aviation unit operating in fukien province cooperated in an effective low-attitude flight pattern to sow several hundred tons of pine seeds over 66,700 hectares in just over one month.

the grateful local people of various nationalities recalled the miserable days when the kuomintang reactionaries killed people, wrecked their homes and denuded the hills by burning. grateful for the air service, they said: "chairman mao gives us help that is higher than the mountains and deeper than the sea. we will follow chairman mao in making revolution, carry the criticism of lin piao and confucius through to the end, keep to the socialist road and make our socialist country still more beautiful."

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* FOREIGN RELATIONS *
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CHINA AND ALBANIA

Albanian Metallurgical Working Team Leaves Peking for Home

(NCNA-English Peking, Apr. 3, 1974)

the albanian metallurgical working team led by zenel hamiti, vice-minister of industry and mines, wound up its visit to china and left here for home by air today.

seeing the albanian comrades-in-arms off at the airport were yeh chih-chiang, vice-minister of metallurgical industry, han tsung-cheng, vice-minister of economic relations with foreign countries, and ma yi, vice-minister of the first ministry of machine-building.

behar shtylla, albanian ambassador to china, and theohar fundo, commercial counsellor of the albanian embassy here, were present.

while in china, the albanian comrades toured kirin, liaoning, shansi, shensi, szechwan, hupeh and shanghai.

CHINA AND AUSTRIA

Austrian Foreign Minister Arrives in Peking

(NCNA-English Peking, Apr. 4, 1974)

rudolf kirchschlaeger, foreign minister of the republic of austria, his wife and his party flew in here this afternoon for a friendly visit to china.

they were greeted at the airport by chinese foreign minister chi peng-fei and his wife hsu han-ping, and leading members of departments concerned under the ministry of foreign affairs wang pen-tso, hsiao teh and chu chuan-hsien.

present were austrian ambassador to china franz helmut leitner and his wife, austrian guests now in peking and diplomatic envoys of a number of countries to china.

CHINA AND CAMBODIA

Premier Chou En-lai, Vice Premier Li Hsien-nien Continue Talks with Head of Delegation Khieu Samphan and Deputy Head Ieng Sary

(NCNA-English Peking, Apr. 4, 1974)

premier chou en-lai and vice-premier li hsien-nien continued talks here this afternoon in a very cordial and friendly atmosphere with deputy prime minister khieu samphan, head, and special adviser ieng sary, deputy head, of the delegation of the national united front and the royal government of national union of cambodia.

taking part in the talks on the cambodian side were members of the delegation madame ieng thirith, minister of popular education and youth, tiv ol, vice-minister of information and propaganda, and toch kham doeun, cambodian ambassador to china.

taking part in the talks on the chinese side were li chiang, minister of foreign trade, chang tsai-chien, deputy chief of general staff of the chinese people's liberation army, han nien-lung, vice-foreign minister, shen chien, deputy head of the international department of the central committee of the communist party of china, and kang mao-chao, chinese ambassador to cambodia.

Deputy Prime Minister Khieu Samphan, Special Adviser Ieng Sary See Modern Revolutionary Peking Opera "Azalea Mountain"

(NCNA-English Peking, Apr. 4, 1974)

deputy prime minister khieu samphan, head of the delegation of the national united front and the royal government of national union of cambodia, special adviser ieng sary, deputy head of the delegation, and members and entourage of the delegation attended a soiree here today, watching the modern revolutionary peking opera "azalea mountain" presented by the peking opera troupe of peking.

prime minister and madame penn nouth, members of the n.u.f.c., officials of the r.g.n.u.c., members of the royal family and other distinguished cambodian guests in peking also attended.

chinese party and government leaders and leading members of departments concerned chou en-lai, yeh chien-ying, wu teh, keng piao, han nien-lung, yu hui-yung and ting hsueh-sung, and chinese ambassador to cambodia kang mao-chao accompanied the cambodian comrades-in-arms at the soiree.

when the distinguished guests came to the theatre in the company of chinese party and government leaders, thunderous applause burst out to greet the cambodian comrades-in-arms.

the opera depicts a peasant armed force on the border of hunan and kiangsi provinces in the spring of 1928. this force grows in strength and wins final victory by adhering to chairman mao's revolutionary line under the leadership of the chinese communist party. the opera was warmly applauded by the cambodian comrades-in-arms coming from the forefront of the struggle.

at the end of the performance, the distinguished cambodian guests, accompanied by chinese party and government leaders, went on stage, cordially shook hands with the actors and actresses and presented them with a basket of flowers to congratulate them on their successful performance.

the soiree was arranged in honour of the cambodian delegation by the peking municipal revolutionary committee and the chinese people's association for friendship with foreign countries.

NUFC and RGNUC Delegation Visits Peking Army Unit

(NCNA-English Peking, Apr. 4, 1974)

khieu samphan, deputy prime minister and minister of national defence of the royal government of national union of cambodia and commander-in-chief of the cambodian people's national liberation armed forces, ieng sary, special adviser to the deputy prime minister's office, and the delegation of the national united front and the royal government of national union of cambodia they are leading visited a peking unit of the chinese people's liberation army today. they were accorded a warm welcome by the commanders and fighters there.

accompanying the distinguished cambodian guests on the tour were chi teng-kuei, member of the political bureau

of the central committee of the communist party of china and first political commissar of the p.l.a. peking units, and hsiao hsuan-chin, deputy commander of the p.l.a. peking units.

the army unit today was filled with a warm atmosphere of great friendship and militant unity of the peoples and armies of china and cambodia. welcoming slogans and multi-coloured flags were put up around the barracks. the scene looked exceptionally attractive in glorious sunshine. fighters of the unit wrote articles on their blackboards about new successes scored by the cambodian people and army at the forefront of the struggle against u.s. aggression and for national salvation.

when the delegation reached the barracks, the p.l.a. commanders and fighters shouted slogans of welcome and the band struck up the tune "the people of the world are sure to win". leading members of the unit pang hsiu-ting and wang tung-fang gave the cambodian comrades-in-arms an account of how the unit has grown from small to big and from weak to strong under the guidance of chairman mao's line on army building.

deputy prime minister khieu samphan, special adviser ieng sary and other cambodian comrades-in-arms went round to see a company club, dormitories, non-staple foodstuff processing shops, a pharmaceutical works run by family members of the cadres of the unit, and viewed a session of the drilling and live ammunition target shooting. they inquired about the production and living of the unit as well as its military and political training.

deputy prime minister khieu samphan said, "we feel happy and encouraged to be here to see how you undergo military training and how you live. on behalf of the cadres and fighters of the cambodian people's national liberation armed forces, i wish to express my warm congratulations on the successes you have achieved in the political and ideological field and in military training." he expressed the determination of the cadres and fighters of the cambodian people's national liberation armed forces to persevere in the people's war together with the cambodian people and fight u.s. imperialism and its lackeys till complete victory is won.

the fighters' amateur art propaganda team honoured the cambodian comrades-in-arms with song and dance items that sing praises of the friendship of the chinese and cambodian peoples and reflect the life of the armymen. entourage of the cambodian delegation replied with the "song of the friendship between cambodia and china" and some other songs expressing the determination of the patriotic cambodian armymen and people to fight the enemy and build a new life.

CHINA AND FRANCE

China's Acting Chairman Tung Pi-wu, Premier Chou En-lai Send Condolences Message to Alain Poher

(NCNA-English Peking, Apr. 4, 1974)

tung pi-wu, acting chairman, and chou en-lai, premier of the state council, of the people's republic of china, sent a message yesterday to alain poher, acting president of the republic of france, expressing their deep condolences on the passing-away of georges pompidou, the late president of the republic of france. the message reads:

his excellency alain poher,
acting president of the republic of france,

paris

shocked to learn of the passing away of his excellency georges pompidou, the late president of the republic of france, we, on behalf of the chinese government and people, express our deep condolences to the government and people of the republic of france and our solicitous sympathy to his family.

tung pi-wu,
acting chairman of the
people's republic of china

chou en-lai,
premier of the state council of
the people's republic of china

peking, april 3, 1974

Chou En-lai Condoles with Mme. Pompidou

(NCNA-English Peking, Apr. 4, 1974)

premier chou en-lai sent a message to madame georges pompidou yesterday, expressing, on behalf of chairman mao tsetung and in his own name, deep condolences on the untimely death of the late french president georges pompidou. the message reads:

madame georges pompidou,

paris

learning of the untimely death of his excellency the late president georges pompidou, i wish to express, on behalf of chairman mao tsetung and in my own name, our deep condolences on the passing away of this famous statesman who worked for the defence of the national independence of france, and our solicitous sympathy to yourself.

chou en-lai
peking, april 3, 1974

Chou En-lai, Teng Hsiao-ping, Ngapo Ngawang-Jigme, Chi Peng-fei Condole on Death of President Georges Pompidou at French Embassy in Peking

(NCNA-English Peking, Apr. 4, 1974)

premier chou en-lai, vice-premier teng hsiao-ping, vice-chairman of the standing committee of the national people's congress ngapo ngawang-jigme and foreign minister chi peng-fei went this afternoon to the french embassy here to express their condolences over the death of french president georges pompidou.

chairman mao tsetung sent a wreath. the white ribbons on the wreath bore the message: "to his excellency georges pompidou, president of the republic of france".

there were also wreaths presented by acting chairman of the people's republic of china tung pi-wu, premier chou en-lai and the ministry of foreign affairs of the people's republic of china.

among those who called at the embassy to tender condolences were leading members of chinese departments concerned chiao kuan-hua, huang chen, hsiang chung-hua, chai shu-fan, wang lei, shen tu and li en-chiu.

french ambassador to china etienne manac'h and diplomatic officials of the embassy were present on the occasion.

Acting Chairman Tung Pi-wu, Premier Chou En-lai, Appoint Tseng Tao as Special Envoy to Attend Mourning Ceremony of President Pompidou

(NCNA-English Peking, Apr. 4, 1974)

tung pi-wu, acting chairman, and chou en-lai, premier of the state council, of the people's republic of china, today appointed tseng tao, chinese ambassador extraordinary and plenipotentiary to the republic of france, as special envoy of the people's republic of china to attend the ceremony to mourn the death of georges pompidou, president of the republic of france.

CHINA AND HUNGARY

Hungarian Liberation Anniversary Marked in Peking

(NCNA-English Peking, Apr. 4, 1974)

hungarian ambassador to china godor ferenc gave a cocktail party here today to celebrate the 29th anniversary of the liberation of hungary.

attending the cocktail party were sha feng, minister of agriculture and forestry, yu chan, vice-foreign minister, and leading members of departments concerned, including peng shao-hui, chen chieh, ma yi and wang hsiao-yi.

diplomatic envoys of various countries to china were present.

CHINA AND JAPAN

Liao Cheng-chih Meets Noted Japanese Commentator Yoko Matsuoka

(NCNA-English Peking, Apr. 4, 1974)

liao cheng-chih, president of the china-japan friendship association, met and feted noted japanese commentator yoko matsuoka and her daughter seko matsuoka here this evening. they had a cordial and friendly conversation.

present were leading members of departments concerned lin li-yun, sun ping-hua, ching pu-chun and writer hsieh ping-hsin.

the japanese friends arrived here yesterday as guests of the china-japan friendship association.

CHINA AND KOREA

Korean Foreign Trade Minister Leaves Peking

(NCNA-English Peking, Apr. 3, 1974)

kye ung tae, minister of foreign trade of the democratic people's republic of korea, left here by air today.

the korean minister arrived in peking on march 31 for a stopover on his visit abroad. he was met at the airport by yao yi-lin, chinese vice-minister of foreign trade, and hyun jun keuk, korean ambassador to china.

li chiang, minister of foreign trade, met the korean comrade-in-arms and gave a banquet in his honour.

seeing the korean minister off at the airport today were wang pin, a departmental director of the chinese ministry of foreign trade, and li jae pil, minister-counsellor of the korean embassy in peking.

CHINA AND MEXICO

Chinese Documentary Shown in Mexico

(NCNA-English Mexico City, Apr. 3, 1974)

a chinese documentary, "warm welcome to the distinguished mexican guests", was shown at a reception given by foreign minister and madame emilio rabasa as well as chinese ambassador yao kuang at the mexican foreign ministry today.

among the more than 300 guests present were mexican officials, social personages and journalists who accompanied president and madame echeverria on their visit to china last year, as well as members of the diplomatic corps here. the film was warmly received.

the mexican and chinese hosts gave a cocktail party for the guests after the show.

CHINA AND PAKISTAN

Pakistan Scientists Delegation Leaves Peking for Home

(NCNA-English Peking, Apr. 4, 1974)

the pakistan scientists delegation led by dr. m.a. kazi, chairman of university grants commission and member of the academy of sciences of pakistan, concluded its visit to china and left here by air for home today.

seeing the delegation off at the airport were leading members of chinese departments concerned and scientists including yueh chih-chien, liu ta-kang, and wu tsao-wen. naseem mirza, minister of the pakistan embassy in peking, was also present.

during its stay in china, the delegation toured peking, linhsien county, shaoshan, kwangchow and shanghai. they visited factories, people's communes, schools, scientific research units and places of historical interest.

CHINA AND ROMANIA

Romanian Tennis Delegation Leaves Peking for Home

(NCNA-English Peking, Apr. 3, 1974)

the romanian tennis delegation led by arjoca grigore wound up its friendly visit to china and left here for home by air this morning.

it was seen off at the airport by wang wen-chung, a leading member of a department of the chinese physical culture and sports commission.

while in china, the romanian friends visited peking, kunming and shanghai. romanian and chinese players had several friendly contests and joint practice sessions.

CHINA AND VIETNAM

Vietnamese Scientific and Technological Delegation Leaves Changsha for Home

(NCNA-English Changsha, Apr. 3, 1974)

the vietnamese scientific and technological delegation led by le khac, vice-chairman of the state commission of sciences and technology of the democratic republic of viet nam, left here for home by train this afternoon at the end of a friendly visit to china.

the delegation was given a warm send-off at the railway station by shang tzu-chin, vice-chairman of the hunan provincial revolutionary committee, and chen chen-chi, deputy director of a bureau under the ministry of economic relations with foreign countries.

the delegation arrived in peking on march 20 and then toured nanking, shanghai, kwangchow and changsha. during their stay in changsha, the distinguished guests made a trip to shaoshan, home village of chairman mao, the great leader of the chinese people. there they visited chairman mao's birthplace and the exhibition hall attached to it. while in kwangchow, the vietnamese comrades visited places where president ho chi minh, the great leader of the vietnamese people, had worked and lived.

the vietnamese comrades also visited factories and people's communes. they were warmly welcomed wherever they went.

CHINA AND YUGOSLAVIA

Chinese Unearthed Relics Exhibition Opens in Belgrade

(NCNA-English Belgrade, Apr. 3, 1974)

an exhibition of unearthed relics of the people's republic of china opened here today.

among the 1,500 people present at the opening ceremony were: dragi stamenkovic, member of the presidential council of the socialist federal of yugoslavia; anton vratusa, vice-president of the federal executive council; trpe jakovlavski, member of the federal executive council and president of the commission for science, technique, culture and education; leading members concerned and peoples from all walks of life.

the chinese exhibition delegation led by wu chung-chao, chinese ambassador to yugoslavia chang hai-feng and diplomatic envoys of some countries were also present.

vice-president vratusa and ambassador chang hai-feng spoke at the opening ceremony.

after the ceremony, guests toured the five exhibition halls where over 200 relics are being displayed.

this evening, krsto bulajic, director general of the yugoslav federal institute for international scientific, technical, cultural and educational cooperation, gave a banquet in honour of the chinese delegation. chinese ambassador to yugoslavia chang hai-feng was a guest at the banquet.

SECOND ASIAN TABLE TENNIS CHAMPIONSHIPS

Warm Greetings for 2nd Asian Table Tennis Championships

(NCNA-English Peking, Apr. 3, 1974)

warm greetings for the second asian table tennis championships (a.t.t.c.) are conveyed in an article written by the worker commentators' group of peking no. 1 machine tool plant. the article entitled "may the flowers of unity and friendship blossom more luxuriantly" reads:

the second a.t.t.c. opened ceremoniously yesterday in yokohama, japan in an excellent situation of unity and progress of the asian people. participating in the championships are many asian countries and regions as well as australia and new zealand of oceania. this is another big gathering of unity and friendship in the table tennis world of asia. the chinese working people joyously and warmly greet the opening of the championships.

since its founding in 1972, the asian table tennis union (a.t.t.u.) has in its activities lived up to its principles of equality and mutual respect among union members, big or small, and democratic consultation. therefore it has received wide endorsement and support of the people and table tennis circles in asia. especially since the first a.t.t.u. congress and the first a.t.t.c., the situation of the table tennis world in asia has undergone a new development thanks to the earnest effort made by friends of various countries and regions in the continent, and the spirit of "friendship first, competition second" has struck a deeper chord in the hearts of the people. the a.t.t.u. is being increasingly consolidated and developed organizationally. the holding of the second a.t.t.c. is a vivid proof of this.

the chinese working people rejoice at increased friendly contacts among the people and sportsmen of asian countries and regions and the development of the asian table tennis union and table tennis in the continent. the people in many asian countries shared common experience in the past. they have sympathized with and supported each other in their protracted struggles against imperialism and colonialism and forged profound traditional friendship. today they have common tasks of opposing imperialism, hegemonism, old and new colonialism and zionism, defending state sovereignty and national independence and developing national economy and culture. asia belongs to the people of asia and the asian affairs should be handled by the asian people. we are convinced

that the second a.t.t.c. will not only promote the popularization and development of table tennis in asia, but also further consolidate and strengthen the friendship and unity among the people and sportsmen of the third world countries. an intensive mass struggle to criticize lin piao and confucius is now under way in our country. all the workers of our peking no. 1 machine tool plant are determined to follow the principle of "grasping revolution and promoting production" to turn out more and better machine tools so as to make our contributions to the enhancement of unity and friendship among the people of the world and fulfil our share in supporting the world revolution.

the first a.t.t.c. held in peking are still fresh in our memory. we convey, through chinese players, the profound friendship of the chinese people for the people of various countries and regions in asia and oceania. we hope that the chinese players continue to be modest and prudent, uphold in real earnest the principle of "friendship first, competition second", learn from players of other countries, join them in making efforts to enhance unity, raise table tennis technique, give full play to new sportsmenship and bring table tennis to a new level.

we sincerely wish the championship complete success exclamation may the flowers of unity and friendship in the garden of asian table tennis blossom more luxuriantly exclamation

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CULTURAL REVOLUTION AND CRITICISM OF LIU SHAO-CH'I, LIN PIAO AND CONFUCIUS

The Great Proletarian Cultural Revolution Stands for a Profound Criticism of the Doctrines of Confucius and Mencius

by

Fang Hai (方海)

(Peking Jen-min Jih-pao, March 20, 1974)

In China after the proletariat mounted the political stage as an awakened and independent political force, each great revolution led by the proletariat has been closely linked with the criticism of the reactionary doctrines of Confucius and Mencius. The great proletarian cultural revolution initiated and led by Chairman Mao himself is a great political revolution and is also a most profound criticism of the reactionary doctrines of Confucius and Mencius.

The reactionary doctrines of Confucius and Mencius are doctrines for restoration. All reactionary ruling classes of the past used the doctrines of Confucius and Mencius to hold back social progress and restore the old order. The representative figures of opportunist lines within the Party are agents of the landlord and bourgeois classes. Since they want to turn back the wheel of history and oppose the proletarian revolution, they necessarily look for

weapons from the wornout ideological arsenal of the slave-owner and landlord classes on the decline for attacking the proletariat and are necessarily the diehard champions for and frenzied promoters of the reactionary doctrines of Confucius and Mencius. During the great proletarian cultural revolution, we have smashed the two bourgeois headquarters headed by Liu Shao-ch'i and Lin Piao. Our struggle against Liu Shao-ch'i and Lin Piao is also a struggle between those opposing and honoring Confucius. Our criticism of the counter-revolutionary revisionist lines of Liu Shao-ch'i and Lin Piao includes the mass criticism and mopping up of the reactionary doctrines of Confucius and Mencius. Like all other ringleaders of opportunist lines within the Party, Liu Shao-ch'i and Lin Piao were the worshippers of Confucius. One of the ideological sources of their revisionist lines is the reactionary doctrines of Confucius and Mencius.

The renegade, hidden traitor and scab Liu Shao-ch'i based himself directly on the reactionary doctrines of Confucius and Mencius to concoct his sinister "Self-Cultivation" in a vain attempt to use the reactionary doctrines of Confucius and Mencius to oppose the proletarian revolution and the dictatorship of the proletariat. The many sinister points of argument he spread are by and large a reprint of the doctrines of Confucius and Mencius. Because Confucius and Mencius publicized "loyalty and forbearance" and "harmony with the people," Liu Shao-ch'i clamored that "it is necessary to advocate forbearance like Confucius" and that it was necessary "to practice magnanimity and forbearance and to make 'great concessions for the purpose of accommodating a situation'," and to promote the "theory of the dying out of class struggle" and the "theory of inner-Party peace." Because Confucius and Mencius advocated that "there are only the wise of the highest class and the stupid of the lowest class who cannot be changed" and "the people may be made to follow a path of action, but they may not be made to understand it," Liu Shao-ch'i vilified that the working class "is relatively strong in trade unionism and hooliganism" but "has no regard for public welfare" and that the peasants only thought of "resting and sleeping at home." He also publicized the "theory of docile tool" and the "theory of the backward masses." Because Confucius and Mencius advocated the fallacies that "those who labor with their minds govern others and those who labor with their strength are governed by others" and that "those excelling in scholarship should serve the emperor," Liu Shao-ch'i publicized the "theory of joining the Party in order to be an official," the "theory of getting learned in order to be an official" and the "theory of going to the countryside to get a veneer of gold." He really followed the footsteps of and parroted Confucius and Mencius and was out and out their disciple.

The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao was also an out-and-out disciple of Confucius. He made use of the reactionary doctrines of Confucius and Mencius to oppose and sabotage the great proletarian cultural revolution in a vain attempt to topple the proletarian dictatorship and restore capitalism. "To subdue one's self and return to propriety" advocated by Confucius became his reactionary program in his vain attempt to restore capitalism. Such idealist transcendentalist fallacies as "born with knowledge" publicized by Confucius and Mencius were also adopted by Lin Piao as his reactionary ideological weapon for "returning to propriety."

From Confucius and Mencius down to Liu Shao-ch'i and Lin Piao, they all smeared the laboring people and slighted physical labor. Confucius went everywhere to bluff and deceive the world and the public, and Lin Piao also followed his example. He played a double game, spoke the nicest words, but nothing was too wicked for him. Lin Piao not only spoke like Confucius, but politically, ideologically and tactically, he and Confucius were also imbued with the same spirit.

Liu Shao-ch'i and Lin Piao were both the disciples of Confucius. During the great proletarian cultural revolution and in the struggle to consolidate and develop the great gains of the great proletarian cultural revolution, while criticizing Liu Shao-ch'i and Lin Piao, we also must criticize Confucius. Although Confucius was a spokesman of the slave-owners more than 2,000 years ago, Liu Shao-ch'i and Lin Piao were inextricably connected with him and the reactionary doctrines of Confucius and Mencius because they had in common the essential point of representing reactionary exploiting classes and a common ideology and behavior in trying to turn back the wheel of history. Therefore, we must criticize Confucius while criticizing Liu Shao-ch'i and Lin Piao.

Our current struggle to criticize Lin Piao and Confucius is for consolidating and carrying forward the great achievements of the great proletarian cultural revolution, consolidating the dictatorship of the proletariat and opposing the restoration of capitalism. As was pointed out by Lenin, in order to thoroughly expose the true counter-revolutionary features of revisionism, it is necessary to expose the background of revisionism. Lenin's criticism of Bogdanov, a revisionist in the Bolshevik Party or Russia, started from his criticism of the reactionary bourgeois idealist philosopher Berkeley of England, the ancestral master of Bogdanov. Lenin pointed out, "Of all the arguments put forward by the 'latest' Machist to oppose the materialist, really none had not been mentioned by Bishop Berkeley." In our criticism of Liu Shao-ch'i and Lin Piao, by starting from their ancestral master Confucius, is it not likewise possible for us to see that their many "latest" contrabands are nothing more than the old doctrines of Confucius and Mencius? Is it not likewise possible for us to see that their reactionary ideological system is linked by a black line with the doctrines of Confucius and Mencius?

Chairman Mao teaches us, "There is no construction without destruction, no flow without damming and no motion without rest." Put destruction first, and there is construction. The great proletarian cultural revolution has revealed the true features of Liu Shao-ch'i and Lin Piao as two faithful disciples of Confucius, profoundly criticized the counter-revolutionary revisionist lines carried out by them, and criticized the reactionary doctrines of Confucius and Mencius. It is precisely during the fierce struggle to smash the two headquarters headed by Liu Shao-ch'i and Lin Piao that the broad masses of the people have vigorously battered the traditional ideologies of the reactionary classes obdurately defended by Liu Shao-ch'i, Lin Piao and their ilk and fostered the proletarian ideology. The most important source of the decadent things obdurately upheld by Liu Shao-ch'i and Lin Piao is the doctrines of Confucius and Mencius.

The most reactionary aspects of China's feudal culture and ideology are inherited directly from the doctrines of Confucius and Mencius. Because the Chinese bourgeoisie is unusually feeble politically and economically and is closely linked with the feudal forces, it has not opposed nor can it oppose feudal culture. China's bourgeois culture and ideology have all along contained many feudal remnants. In order to practice revisionism, these bourgeois representatives within the Party, Liu Shao-ch'i and Lin Piao, necessarily had to make use of the reactionary doctrines of Confucius and Mencius to oppose proletarian culture and ideology. It was for the purpose of creating public opinion for the overthrow of the dictatorship of the proletariat that Liu Shao-ch'i and Lin Piao so vigorously grasped ideology, obdurately advocated the reactionary doctrines of Confucius and Mencius, frenziedly exercised counter-revolutionary dictatorship and vigorously cast forth poisonous weeds against the proletariat in all departments under their control.

The object of the great proletarian cultural revolution is to oppose and prevent revisionism, to recapture part of the power usurped by the bourgeoisie, to exercise all-round proletarian dictatorship in the superstructure, including all spheres of culture, to consolidate and strengthen the socialist economic base and to guard against capitalist restoration so as to enable China to continuously march forward along the socialist road. In the final analysis, it is also for destroying the ideology of the exploiting classes on the decline and transforming the world according to the proletarian world outlook. During the great proletarian cultural revolution, many new things have emerged after repeated struggle against the revisionist lines pushed by Liu Shao-ch'i and Lin Piao. This is also a result of penetrating criticism of the reactionary doctrines of Confucius and Mencius which Liu Shao-ch'i, Lin Piao and other swindlers so stubbornly upheld.

In the sphere of literature and art, with the workers, peasants and soldiers mounting the stage, literature and art are used to portray and serve the workers, peasants and soldiers, and the emperors, kings, generals, ministers, talents and beauties that had been depicted according to the doctrines of Confucius and Mencius for hundreds and thousands of years have been driven from the stage. This is a penetrating criticism of the reactionary idealist conception of history that "there are only the wise of the highest class and the stupid of the lowest class who cannot be changed" as preached by Confucius and Mencius who looked upon the people as the scum of society.

On the educational front, the great proletarian cultural revolution has transformed such phenomena as the divorcement of school education from the worker-peasant masses and from productive labor, and the domination of the schools by bourgeois intellectuals. The universities are attended and managed by worker-peasant-soldier students and are transformed with Marxism-Leninism-Mao Tse-tung's thought. Millions of educated young people are going to the mountains and the countryside and are taking the road of integrating themselves with the workers and peasants. This is a penetrating criticism of the reactionary ideology that "those excelling in scholarship serve the emperor" preached by Confucius and Mencius who looked down on the working people.

In the state organs and various spheres of the superstructure, the broad masses of cadres are able to work at either higher or lower levels and as

either "officials" or ordinary people. They take the "May 7" road. This is a penetrating criticism of the reactionary idea of Confucius and Mencius that "those who labor with their minds govern others."

With the new things of socialism coming to the fore in the course of penetratingly criticizing the doctrines of Confucius and Mencius, more and more people have broken with the doctrines of Confucius and Mencius. Lin Piao and company mortally feared and bitterly hated all this. They devised all ways and means to undermine the great proletarian cultural revolution and negate the new things. In their plan for a counter-revolutionary armed coup d'etat entitled "Outline of Project '571'," they used the most vicious language to attack the great proletarian cultural revolution. They slandered the excellent situation since the beginning of the great proletarian cultural revolution and the thriving socialist cause as "fraught with crises" and "in a state of stagnation." They slandered the sending of educated young people to the mountains and the countryside and the taking of the "May 7" road by cadres as "reform through labor in disguise" and "unemployment in disguise." The more vigorously they oppose the great proletarian cultural revolution and negate the new things emerging in this revolutionary movement, the more we must carry out in depth the struggle to criticize Lin Piao and Confucius, consolidate and develop the great achievements of the great proletarian cultural revolution and make the new socialist things move forward with even more magnificent strides.

The historical facts show that only the cultural revolution led and launched by the proletariat can penetratingly and thoroughly oppose and criticize Confucius on a wide range of questions. In Chinese history, both the newly emerging feudal landlord class and the bourgeoisie had opposed and criticized Confucius. However, their class interests determined that they could not thoroughly oppose and criticize Confucius. This is precisely what Chairman Mao has pointed out: "In past history, before they won state power and for some time afterward, the slave-owning class, the feudal landlord class and the bourgeoisie were vigorous, revolutionary and progressive; they were real tigers. But with the lapse of time, because their opposites--the slave class, the peasant class and the proletariat--grew in strength step by step, struggled against them more and more fiercely, these ruling classes changed step by step into the reverse, changed into reactionaries, changed into backward people, changed into paper tigers. And eventually they were overthrown, or will be overthrown, by the people." As their classes were in the ascendant, the landlord class and the bourgeoisie and their intellectuals stood for transformation and progress. They opposed and criticized the doctrines of Confucius and Mencius that advocated the restoration of the old order and blocked their way forward. But a certain time after they had seized political power, for the sake of consolidating their rule and preserving their interests, they changed from opposing and criticizing Confucius into worshipping Confucius, and instituted counter-revolutionary ideological and political lines to maintain the old order. The change of a class or an individual from opposing Confucius to worshipping Confucius is also the hallmark of the transformation of one who is revolutionary and progressive into one who is reactionary and retrogressive. This kind of transformation is in accordance with the law of class struggle independent of man's will and is determined by the class interests and the class nature of exploiting classes.

The proletariat is different from all exploiting classes. Representing the most advanced relations of production, it is the greatest class in the history of mankind, the strongest revolutionary class ideologically, politically and in might. It always stands firmly for social progress and social change and works in the interests of the vast majority. Only the cultural revolution led by this class can shoulder the task of thoroughly opposing and criticizing Confucius. Since its mounting the political stage, the historic task of thoroughly opposing and criticizing Confucius has fallen on the shoulders of the proletariat in China.

The fetishes and superstitions of Confucius of more than 2,000 years' standing began to break down when the slogan "Down with the Confucian school" was raised during the May 4 Movement. This was the first movement to thoroughly oppose feudal culture. From that time onward, the democratic revolution in China ushered in a new period. Following this, in sympathy with the deep-going development of the new democratic revolution led by the proletariat, the struggle against Confucius also became more acute and penetrating. During the period of the socialist revolution, the economic base of the bourgeoisie had been destroyed, but the exploiting classes were unwilling to step down from the stage of history. They concentrated their great attention on the ideological sphere and still vainly tried to make use of the ideology of the exploiting classes and the reactionary doctrines of Confucius and Mencius to corrupt the masses, undermine the dictatorship of the proletariat and restore capitalism.

Since the founding of the People's Republic of China, the great leader Chairman Mao has all along paid great attention to grasping the class struggle in the ideological sphere and has on many occasions issued instructions and launched criticism of the reactionary Confucian school. The great proletarian cultural revolution and the current criticism of Lin Piao and Confucius, which are initiated and led by Chairman Mao, have criticized the doctrines of Confucius and Mencius on a scale and to a depth that no cultural revolution in the past could match. The May 4 Movement was by nature a bourgeois democratic revolution that could not oppose the ideologies of all exploiting classes. The current movement to criticize Lin Piao and Confucius is a political and ideological struggle to uphold Marxism and oppose revisionism, and is a more profound revolution in the ideological sphere.

The great proletarian cultural revolution has smashed the two bourgeois headquarters headed by Liu Shao-ch'i and Lin Piao, and profoundly criticized their counter-revolutionary revisionist lines. It has criticized the doctrines of Confucius and Mencius advocated by them and smashed their plot to follow the example of Confucius in vainly trying to bring about restoration. This is a great victory for Chairman Mao's proletarian revolutionary line. However, this does not mean to say that the struggle between those criticizing and worshipping Confucius will end with this movement. On the one hand, we have to take note that Liu Shao-ch'i and Lin Piao were not two isolated persons but were representatives of a class and a political line. Although they have fallen, the revisionist lines they pushed and the doctrines of Confucius and Mencius they advocated have still to be thoroughly liquidated politically and ideologically by us with uninterrupted efforts. On the other hand, we must also see that the struggle between those criticizing and worshipping Confucius

has always been an important component of the struggle between the two classes and the two lines, and is a long fighting task. As long as there are classes and class struggle, the struggle to oppose and criticize Confucius has still to go on. Although Liu Shao-ch'i, a worshipper of Confucius, was overthrown during the great proletarian cultural revolution, Lin Piao again unfurled the tattered banner of worshipping Confucius. This sharply shows that worshippers of Confucius will not disappear as a result of one cultural revolution or two.

The basic line of the Party tells us that socialist society covers a fairly long historical period. In the historical period of socialism, there are still classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, there is the danger of capitalist restoration, and there is the threat of subversion and aggression by imperialism and social-imperialism. For a long time to come, the two-line struggle reflecting these contradictions will continue within the Party. It will occur ten, twenty or thirty times and there will again appear such persons as Lin Piao, Wang Ming, Liu Shao-ch'i, P'eng Te-huai and Kao Kang. Since the doctrines of Confucius and Mencius are doctrines for restoration, anyone who works for restoration has to worship Confucius and make use of the doctrines of Confucius and Mencius to push the revisionist line and oppose the proletarian revolution and the dictatorship of the proletariat. The criticism of the doctrines of Confucius and Mencius necessarily will run through the struggle between the two classes, the two roads and the two lines in the whole historical period of socialism and will always constitute an important content of the socialist revolution. Only by firmly adhering to the basic line of the Party for the historical period of socialism and to the continuation of the revolution under the dictatorship of the proletariat, unremittingly deepening class struggle and the two-line struggle and carrying the struggle to criticize Lin Piao and Confucius through to the end can we consolidate and develop the fruits of victory of the great proletarian cultural revolution, consolidate the dictatorship of the proletariat and incessantly carry the proletarian revolution forward.

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CRITICISM OF LIN PIAO AND CONFUCIUS

"Benevolence" Is Lin Piao's Reactionary Ideological Weapon for Subverting the Dictatorship of the Proletariat

by

Shih Feng (师锋)
Chinese Department, Shensi Normal University

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The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao liked "benevolence"--the core of the reactionary ideology of Confucius. He gave this wornout trash a new coat of paint and used it as a weapon for rabidly attacking the dictatorship of the proletariat. We must thoroughly criticize it and sweep it onto the garbage heap of history.

What is Confucius' "benevolence"? He incessantly and tirelessly chattered about "benevolence" in his Analects for more than 50 times, such as "benevolent government," "love of people," "loyalty and forbearance," "filial piety and brotherly subordination," etc. In one word, "to subdue one's self and return to propriety is perfect virtue," that is,the desire to restore the caste system of the slavery system of Western Chou that had crumbled. As Confucius saw it, "benevolence" meant that the big and small slave-owners should be kindly and thoughtfully taken care of and ought not be molested in the least. Those of the higher and lower levels, of the right and left, within the slave-owner class should love and unite with each other and take joint action against the resistance of the slaves and the newly emerging landlord class that endeavored to seize power. Things should be done in accordance with the "rules of propriety" stipulated by the slave-owners so as to rehabilitate politically, economically and culturally the slavery system on the decline.

This "benevolence" advocated by Confucius for restoring the rule of the slave-owners became the magic weapon of all reactionaries in Chinese history for upholding the old order. In the middle of the Western Han Dynasty, Tung Chung-shu brought out Confucius' "benevolence" and called for "soaking the people in benevolence." He said, "The five constant principles of benevolence, friendship, propriety, knowledge and faith should be used by a sovereign to take care of his appearance." Later, the feudal landlord class made use of his teachings to strengthen the exploitation and rule of the broad peasantry. For the sake of boosting up the feudal system going downhill, Chu Hsi, a reactionary scholar devoted to the study of the classics with a rational approach of the Southern Sung Dynasty, advocated that "the principles are benevolence, righteousness, propriety and knowledge." He described so-called "benevolence" as the "most perfect" "law of nature" and wanted to confine people in the cage of man-eating Confucian etiquette. Tseng Kuo-fan, the leading hangman responsible for the suppression of the T'ai-p'ing T'ien-kuo revolution, eulogized the "sages" as born to practice "benevolence and righteousness." For the sake of upholding such "benevolence and righteousness," he frenziedly cried that "one

could not watch with folded arms" the peasants' revolution, and he wielded his butcher's knife against the revolutionary peasants. The lone man and public enemy Chiang Kai-shek also advertised Confucius as "the teacher of benevolence and righteousness of all ages" and maliciously cursed communism as a "non-benevolent heresy." He slandered the revolutionary people as "bandits" and frenziedly cried that "the suppression of bandits means the practice of benevolence." He used machineguns and field guns to extend Confucius' "benevolence" toward the revolutionary bases. All of them were of the opinion that the revolutionary laboring people were "non-benevolent" because they offered resistance to the ruthless oppression of the exploiting classes and caused these vampires unable to ride safely on the backs of the laboring people. They called the laboring people "benevolent" when the latter docilely permitted them to go on deceiving, inflicting injury upon, slaughtering and eating people.

Stepping into the shoes of the reactionaries of all ages in China, Lin Piao and company also picked up this "benevolence" from Confucius' garbage container and used it as a poisoned arrow for shooting at the dictatorship of the proletariat.

After the great victory of the great proletarian cultural revolution and the successful convocation of the 9th Congress of the Party, on the National Day in 1969--the ceremonious 20th anniversary of the founding of the People's Republic of China, Lin Piao actually frenziedly cried on behalf of the toppled counter-revolutionary forces that "those who rely on virtue proper and those who rely on force perish," thus maliciously vilifying and attacking our proletarian dictatorship. Eighteen days afterward, he wrote out for the first time a reactionary program bearing the words, "Of all things this is the most important--to subdue one's self and return to propriety."

After the counter-revolutionary coup d'etat launched by him during the 2nd plenum of the 9th Party Central Committee was smashed, he once again waved in 1971 the black banner of Confucius' "benevolent government," and in his plan for a counter-revolutionary armed coup d'etat entitled "Outline of Project '571'," he maliciously attacked our proletarian dictatorship as "enforcing the laws of Ch'in Shih Huang" and "practicing absolute and dictatorial rule." He told his sworn confederates that "it is either success or death for the cause," and vainly attempted to use counter-revolutionary violence to overthrow our proletarian dictatorship.

Ch'in Shih Huang was a statesman of the newly emerging landlord class in the early days of feudal society. He complied with trend of historical development, honored the Legalist school, opposed the Confucian school, advocated political reform, and was opposed to the restoration of the old order. The so-called "laws of Ch'in Shih Huang" were laws for destroying the remnants of the slavery system and consolidating and developing the new social system. Ch'in Shih Huang did not practice "benevolent government" toward the counter-attacks of the reactionary slave-owning aristocracy, but firmly suppressed them. This was in correspondence with the demand of historical development and was essential to the defense of the new social system at the time. By attacking us of "enforcing the laws of Ch'in Shih Huang," Lin Piao has precisely shown that we have done the right thing.

Lin Piao also vigorously advocated the "Confucian principles of benevolence, love, loyalty to people, forgiveness and forbearance." He even described "benevolence" as "unity." His sworn confederate Ch'en Po-ta had wanted to adopt "benevolence, love and peace" as the "new virtues" of "modern time" back in the early days of the war of resistance against Japan. He even expanded Confucius' teaching, "Do not do to others what you don't want to be done to you," into "do not do to others what they don't want to be done to them." They vainly attempted to use these reactionary ideas to tie the revolutionary people hand and foot so that the Chinese people could be bullied and butchered at will by imperialism and the reactionaries.

What are "benevolence and love" and "love of people"? Love is the form of a concept. Ever since the ushering of mankind into class society, there has never been "a heart of benevolence and love" that stands above classes in society. Confucius advocated "love of people," but his love was extended only to the slave-owning aristocracy, and neither the slaves nor the newly emerging landlord class were covered. The slaves of ancient times were described as "the people" but not as "people" and only the slave-owners were considered as "people." What Lin Piao called "heart of benevolence and love" also did not stand above classes. But those he really "loved" were the landlords, rich peasants, counter-revolutionaries, bad elements and rightists, traitors like Wang Ming, and the Soviet revisionist social-imperialists. As regards the great leader of the revolutionary people and the proletariat, he hated him to the bone and wanted to stab him in the back, but had not the least love for him. Chairman Mao pointed out, "As for the so-called love of humanity, there has been no such all-inclusive love since humanity was divided into classes. All the ruling classes of the past were fond of advocating it, and so were many so-called sages and wise men, but nobody has ever really practiced it, because it is impossible in class society." In talking about "benevolence" and "love," Lin Piao sought nothing more than to strengthen "unity" within their anti-Party clique. On the other hand, this was for attacking our proletarian dictatorship as "non-benevolent."

What about "forgiveness" and "forbearance"? Can it be said that we can "forgive" those reactionaries for their ruthless exploitation and oppression of the laboring people? Can it be said that because the reactionaries are unwilling to be overthrown, we "must not do to others what they do not want to be done to them"? Absolutely not! The revolutionary experience accumulated over several decades by the Chinese people is focalized on the practice of the dictatorship of the proletariat. Lin Piao and company, the landlords, rich peasants, counter-revolutionaries, bad elements and rightists who have not been properly reformed, and those anti-communist, anti-China and anti-people reactionaries of all descriptions would attack and sabotage the revolutionary cause of the people whenever they are in a position to do so, and have never practiced "benevolence" and "forbearance." How can we practice "benevolence" and "forbearance" toward them? Our struggle against them is a life-and-death struggle. Our relationship with them "is the relationship of the oppression of one class by another class, that is, the relationship of the exercise of dictatorship or absolute rule by the proletarian over the bourgeoisie, and cannot be any other relationships, for example, the so-called relationship of equality, relationship of peaceful co-existence between the exploited classes and the

exploiting classes, relationship of benevolence, righteousness and morality, etc." Isn't all this very clear?

Confucius said, "If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him." He wanted to put the common people under the rule of the slavery system. In crying for "subduing one's self and returning to propriety," Lin Piao also used "benevolence" as the pretext, and he wanted to turn the socialist society under the dictatorship of the proletariat into his so-called "genuine socialism."

What kind of stuff is this so-called "genuine socialism" after all? Have you seen what the Soviet revisionists call "well-developed socialism"--the model of "rule of propriety" day and night aspired by Lin Piao? There, revolution is a crime and so is the practice of socialism, while counter-revolution is a merit and the practice of capitalism is rewarded. There, the secret police run wild, the corrupt officials congratulate each other, a small handful of bureaucrats and privileged bourgeoisie abuse their power tyrannically and ride roughshod over the people, and the oppressed people and oppressed nationalities moan in the abyss of suffering. Those of the Soviet revisionist renegade clique rant about "humanitarianism" and sing the praises of Confucius' "benevolence, righteousness and virtue," "benevolence, love and peace" until their voice gets husky as a result of exhaustion, but nothing is too scandalous or wicked for them. This kind of country under the "rule of propriety" and to which is "ascribed perfect virtue" is really a hell for the laboring people but a paradise for a small handful of bureaucrats and privileged bourgeoisie. Lin Piao wanted "to subdue one's self and return to propriety," and what he looked upon as the most important of all things was precisely to make China take the old road of restoring capitalism taken by the Soviet revisionist renegade clique.

What is particularly worthy of note is that after its encroachment upon our sacred territory of the Chenpao Island was defeated by the Chinese army and people in 1969, the Soviet revisionist social-imperialists raised an uproar against China and still dreamt of subjugating China by force. It was precisely at this juncture that Lin Piao and company thought all the time of "subduing one's self and returning to propriety." Singing a duet and entering into conspiracy with the Soviet revisionists, they wanted to "incorporate" socialist China under the dictatorship of the proletariat into the "big socialist family" under the bayonet of Soviet revisionism, and turn China into the colony of Soviet revisionist social-imperialism. How vicious this conspiracy of "ascribing perfect virtue" is!

The dead soul of Confucius could not save the life of Lin Piao. Coming to the end of his rope in making mischief and playing tricks, Lin Piao was smashed into smithereens in the end and he left a bad reputation that will be long remembered. This episode makes us see more clearly that at no time can "benevolent government" be practiced toward such major bad eggs as Lin Piao and his sworn confederates as well as the landlord and bourgeois classes represented by them. We must heighten our vigilance against those who want us to practice "forbearance" toward the landlords, rich peasants, counter-revolutionaries, bad elements, rightists, renegades, enemy agents, unpretentant capitalist-roaders and all reactionaries.

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Commanders and Fighters of "Good 8th Company on Nanking Road" Seriously Read and Study and Penetratingly Criticize Lin Piao's "Subduing One's Self and Returning to Propriety" in Association with Actual Class Struggle and Two-Line Struggle

(Peking Jen-min Jih-pao, March 16, 1974)

(Based on an NCNA report from Shanghai, March 14, 1974) The Party branch of the "Good 8th Company on Nanking Road" has led the commanders and fighters of the whole company to actively plunge into the criticize-Lin Piao and criticize-Confucius campaign. The commanders and fighters seriously study works by Marx and Lenin and Chairman Mao's writings, and apply the sharp ideological weapon of Marxism-Leninism-Mao Tse-tung's thought in vigorously criticizing Lin Piao's crime of following the example of Confucius in "subduing one's self and returning to propriety" in a vain attempt to restore capitalism. Through study and criticism and by means of combining theory with practice, they are more concretely aware that opposition to revisionism is a long-term combat task for the whole historical period of socialism and of the great significance of this great struggle to criticize Lin Piao and Confucius. They have thus further strengthened their consciousness in the thorough implementation of the Party's basic line.

In the process of their long struggle with the bourgeoisie, the commanders and fighters of the Good 8th Company have deeply understood that without laying hold of the sharp ideological weapon, they cannot fight. From the very start of the criticism of Lin Piao and Confucius, they kept a very tight grip on study and combined study with discussion and criticism. The cadres of the company went deep into the midst of squads and platoons. They exchanged understanding in study with fighters and summed up experience in study and in the unfolding of revolutionary mass criticism. They also compiled selected quotations from Marx and Lenin and from Chairman Mao for criticizing the reactionary fallacous arguments of Lin Piao, Confucius and Mencius. In the past, the commanders and fighters of this company studied on many occasions the "Communist Manifesto," "State and Revolution," "Report on An Investigation of the Peasant Movement in Hunan," "On the Chungking Negotiations," "On Practice," "On the People's Democratic Dictatorship," "On the Coalition Government," and other works. Today, in the struggle to criticize Lin Piao and Confucius,through reviewing these brilliant works, they have laid hold of the combat weapon for analyzing and criticizing the reactionary program of "subduing one's self and returning to propriety," the reactionary "theory of genius" based on "born with knowledge," the idealist conception of history that "the highest are wise and the lowest are stupid" and such reactionary fallacies as "virtue," "benevolence and righteousness," "loyalty and forbearance," "doctrine of the Mean," etc., advocated by Lin Piao and Confucius.

Through study and criticism, the fighters have more penetratingly exposed the ultra-right essence of Lin Piao's counter-revolutionary revisionist line. When criticizing Confucius and Mencius' "government by virtue," "benevolence and love" and other reactionary fallacies peddled by Lin Piao, fighter Yüan Hsien-hsiang of the cooking squad first studied the relevant comments in

Chairman Mao's "Analysis of the Classes in Chinese Society" and "Talks at the Yenan Forum on Literature and Art." He associated his criticism with the miserable lot suffered by his own father in the old society who was compelled to go begging in a famine and live in a shed for ducks, and with Liu Wen-ts'ai's "Virtue Practicing Hall," the "nurseries" operated by imperialism to play havoc among the children of China, the "tree for hanging people" and the "murder pond" set up by the Japanese imperialists after their intrusion into Chinshanwei, and other facts. This made him understand more deeply that "in the world there is no love without its causes, and also no hate without its causes." What all class enemies call "benevolence and love" and "government by virtue" are all deceitful talks.

For the sake of exposing why Lin Piao wanted to advocate "government by virtue," he again studied Lenin's writings in his criticism of "pure democracy" advocated by renegade Kautsky. He said that the same tactics were used by counter-revolutionary double-dealer Lin Piao and renegade Kautsky. Lin Piao's object in advocating "government by virtue" was to hoodwink the people and attack revolutionary violence and the proletarian dictatorship in a vain attempt to restore capitalism.

Through the study of revolutionary theory, fighter of the 4th squad Shih Chao-wan criticized on three occasions Lin Piao's reactionary philosophy on how to get along in the world, with each criticism made more penetrating each time. He studied Chairman Mao's teaching in his article "In Memory of Norman Bethune" that one should be noble-minded and pure, a man of moral integrity and above vulgar interests, a man who is of value to the people. He also studied Chairman Mao's basic principle of "three dos and three don'ts" and his five requirements for the training of successors to the proletarian revolutionary cause. Then he proceeded to dissect and criticize, one by one, the reactionary rules of conduct preached by Lin Piao, such as "bending" and "stretching," "adapting oneself quickly to the changing circumstances," "wearing a hint of a smile," taking lying as the "secret" of getting along, etc. This gave everyone education and enlightenment.

The cadres and fighters of the 8th company understand that the essence of Lin Piao and Confucius' reactionary ideological system is for practicing restoration and retrogression. Therefore, they must keep a firm grip on Lin Piao's imitation of Confucius in "subduing one's self and returning to propriety" in his vain attempt to restore capitalism and regard it as something vital for penetrating criticism. The fighters of the 8th squad have penetratingly criticized "to subdue one's self and return to propriety" in the following aspects: (1) To make a contrast between the historical backgrounds behind Lin Piao and Confucius in advocating "subduing one's self and returning to propriety" to make clear that they were both motivated by the counter-revolutionary aim of seeking restoration and retrogression; (2) To see the reactionary class essence of Lin Piao in imitating Confucius in subduing one's self and returning to propriety," and to realize that both were prompted by the aim to restore the toppled exploiting classes; (3) To make every fighter talk about family history, village history and history of emancipation, accuse the old society of oppressing the laboring people, and see clearly that Lin Piao's advocation of "subduing one's self and returning to propriety" was prompted by a vain attempt to make the laboring people suffer once again;

(4) To expose the criminal history of Lin Piao and see clearly that Lin Piao's anxiety in advocating again and again "subduing one's self and returning to propriety" was no accident but an inevitable phenomenon of class struggle; (5) To show that the revolutionary trend is irresistible, in light of the bankruptcy of "subduing one's self and returning to propriety" advocated by Lin Piao and Confucius. The enthusiasm of the fighters of the 8th squad grew with their criticism and they expressed their unanimous determination in winning still greater victories through struggle.

To continuously deepen the struggle to criticize Lin Piao and Confucius, the Party branch of the 8th company paid attention to guiding everyone to unfold criticism in close association with major questions of right and wrong in actual class struggle and two-line struggle. In light of what they experienced in the battle of participation in "three-support and two-military" work, the commanders and fighters strongly denounced the Lin Piao anti-Party clique for attacking and vilifying the great proletarian cultural revolution. They said that all stuff that negated the great proletarian cultural revolution and Chairman Mao's basic theory and practice bearing on socialist revolution and socialist construction in a vain attempt to restore revisionism was aimed at restoration and retrogression. We must deal a telling blow to the reactionary trend of thought for capitalist restoration.

In the course of making criticism, they asked the sister of martyr Chin Hsün-hua to tell her understanding on receiving re-education from the poor and lower-middle peasants, and the comrades of the "May 7" cadres school to tell their gains after coming to the school. These facts were used to make vigorous criticism of Lin Piao's crime in viciously attacking new socialist things. Everyone said that new socialist things represented the orientation of social progress and embodied the laws governing the development of history. We must penetratingly and thoroughly criticize the ultra-right essence of Lin Piao's counter-revolutionary revisionist line and support newborn things with wholehearted eagerness.

Through criticism, everyone of the cadres and fighters of the whole company is high in fighting spirits. Recently they have written over 120 revolutionary letters to their families. The parents of some fighters are cadres. In their letters, the fighters encouraged their kin to assume a correct attitude toward the masses, a correct attitude toward themselves and a correct attitude toward the great cultural revolution. Some aroused their own brothers and sisters to head for mountainous and rural areas and receive re-education from the poor and lower-middle peasants. They also went to production teams near the garrison area to conduct ideological work for educated youths settled in these teams and encourage them to take root in and build up the countryside. In the meantime, they more consciously carried forward the glorious tradition of hard struggle, resisted corrosion by bourgeois ideas, and were determined to make new contributions in the struggle to safeguard the proletarian dictatorship.

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Educated Young People in Northwest China Hsien Criticize Lin Piao

(NCNA-English Lanchow, Apr. 5, 1974)

educated young people who settled in the rural areas of huining county, northwest china's kansu province in 1968, criticized lin piao for advocating the doctrines of confucius and mencius and vilifying the integration of educated youth with the peasants.

the young people cited their maturing in the three revolutionary movements of class struggle, the struggle for production and scientific experiment in the criticism. this strengthened their determination to continue making revolution in the countryside.

when some urban inhabitants of huining, including a great many educated youth, went to the countryside in 1968 the "people's daily" reported the event on december 22, 1968. in the editor's note, the paper also carried an instruction of chairman mao's: "it is highly necessary for young people with education to go to the countryside to be re-educated by the poor and lower-middle peasants. cadres and other people in the cities should be persuaded to send their sons and daughters who have finished junior or senior middle school, college or university to the countryside. let us mobilize. comrades in the rural areas should welcome them."

this, in fact, happened. they received the re-education by the poor and lower-middle peasants and advanced along chairman mao's revolutionary line.

among these young people 91 are now communist party members and 1,400 have joined the communist youth league. over 900 are on the leadership in the county, communes, production brigades and teams. many are working hard for the revolution in rural educational, cultural and medical institutions. they are helping build up a new socialist countryside.

the young people study works by marx, engels, lenin and stalin and chairman mao's works with poor and lower-middle peasants in the current movement to criticize lin piao and confucius. they criticized lin piao's use of the confucian concept "restrain oneself and return to the rites" to try to restore capitalism and his malicious slander of young people's going to the countryside.

after the educated young people arrived at the countryside, the poor and lower-middle peasants and party organizations acquainted them with the history of poor peasant families, the villages and local revolutionary struggles. the young people were shown the caves in which long-term farm labourers lived before liberation and the new houses built in recent years.

two educated girls said at a meeting to criticize lin piao and confucius that re-education by the poor and lower-middle peasants strengthened their awareness of class struggle and the two-line struggle. they recalled they were sent by the brigade party branch to investigate the case of an unreformed landlord who stole buckwheat seeds from a production team during the sowing season. the poor and lower-middle peasants told them that a handful of seeds sown in spring would bring thousands of grains in autumn. the landlord had stolen seed grain precisely to harm the collective production.

after thorough investigation, the girls discovered that the landlord had also taken over plots of the collective farmland on the sly, engaged in speculation and spread feudal and superstitious practices.

"we must integrate ourselves with the poor and lower-middle peasants. they are our good teachers. we must take part in the three revolutionary movements for tempering ourselves into highly conscious successors to the revolutionary cause," they said.

they said that lin piao's purpose in using the doctrines of confucius and mencius and maligning young people for going to the countryside was to prevent them from going along the revolutionary road indicated by chairman mao. it was to corrupt the young people into tools for the restoration of capitalism.

many young people refuted lin piao's fallacy that young people's settling in the countryside was "reform through forced labour in a disguised form". they pointed to the fact that by integrating themselves with the poor and lower-middle peasants they were able to do more in building new socialist villages.

a junior middle school graduate chen hsi-tsu in 1972 was elected head of a production team, which was backward then.

keeping in mind the party's basic line, the young man relied on the poor and lower-middle peasants in dealing heavy blows at wrecking activities by class enemies and in criticizing capitalist tendencies. he led the commune members in learning from tachai, national pace-setter in agriculture.

in the past two years the team levelled 23 hectares of land, four times the total for the previous eight years. grain output in 1972 was 13 per cent over the previous year. the team had a good harvest last year despite serious drought.

at a criticism meeting called by the brigade, this young activist, chen hsi-tsu, said: "the militant struggle during the past few years shows that the village is both

a classroom for re-education of young intellectuals and the place for them to contribute to socialism."

lin piao's fallacy about "reform through forced labour in a disguised form" could not shake the young people's determination to take deep roots in the countryside, he added. it only exposed the real essence of the lin piao anti-party clique more clearly and roused the revolutionary determination of the young people.

SUMMING UP EXPERIENCE IN MOVEMENT TO CRITICIZE LIN PIAO AND CONFUCIUS

Hung-ch'i Commentary: "Pay Attention to Summing Up Experience"

(NCNA-English Peking, Apr. 6, 1974)

"people's daily" yesterday frontpaged a commentary carried in the current issue of the journal "red flag" entitled "pay attention to summing up experience". the commentary says that it is necessary to follow chairman mao's teachings and pay attention to summing up experience in the course of the movement to criticize lin piao and confucius. excerpts follow:

the movement to criticize lin piao and confucius is a revolution in the sphere of the superstructure. it is a political and ideological struggle to adhere to marxism and oppose revisionism. like past political movements, it has its own characteristics and laws. for this struggle to be effective, it is necessary to act in accordance with the line and policies formulated by chairman mao and the party central committee and conscientiously sum up experience.

leading our party in protracted revolutionary struggle, chairman mao has always urged us to pay attention to summing up experience. chairman mao has linked the universal truth of marxism-leninism with the concrete practice of the chinese revolution, and promptly and scientifically summed up the experience of all the momentous class struggles and the struggle between the two lines in different revolutionary periods and revolutionary work in various fields, and guided the whole party and people in advancing triumphantly.

chairman mao has repeatedly stressed that we should respect not only the experience of our predecessors and of the revolutions of other countries, but also our own experience, the experience of the chinese revolution. if we do not combine the universal truth of marxism-leninism with the concrete practice of the chinese revolution, that is, if we do not use the stand, the viewpoint and the method of marxism-leninism to sum up the experience of the chinese revolutionary struggle, we will not be able to understand the laws governing the chinese revolutionary struggle and guide it to victory.

it is under the leadership of chairman mao that our party has developed the fine tradition of paying attention to summing up experience. during the period of the new democratic revolution, experience was summed up after a battle was fought, a base area opened, or a political movement concluded. the entire party learned marxism-leninism, became familiar with the characteristics of the chinese revolution, grasped the laws governing revolutionary struggles and won nation-wide victory in the revolution through summing up experience. leading the party in making socialist revolution and socialist construction since liberation, chairman mao has profoundly summed up both positive and negative experience of the international proletarian revolution and proletarian dictatorship and formulated the basic line for the party for the entire historical period of socialism, armed the entire party and army and people with the theory of continuing the revolution under the dictatorship of the proletariat, and guided the people of all nationalities in china forward victoriously on the right course.

we communists should be good at summing up experience scientifically so as to deepen our understanding.

since the beginning of the great proletarian cultural revolution, there has been a sharp struggle between the proletariat and the bourgeoisie, between marxism and revisionism, in the fields of politics, culture, ideology and economics. in the course of this struggle we have accumulated rich experience in implementing the party's basic line. this experience is extremely valuable to us in our current struggle to criticize lin piao and confucius and in our socialist revolution and construction from now on. for instance, only when we "read and study seriously and have a good grasp of marxism" can we spot a liu shao-chi, a lin piao or other political swindlers, spot and criticize revisionism and other erroneous trends of thought which run counter to marxism. this is an important experience chairman mao has summed up. we must adhere to it in the movement to criticize lin piao and confucius so as to promote the joining of theory with practice. meanwhile, "the movement

is developing, new things have yet to emerge, and they are emerging in an endless stream. to study this movement in its entirety and in its development is a great task claiming our constant attention." on the one hand, we must learn well the basic experience of the great proletarian cultural revolution and apply it well to the movement to criticize lin piao and confucius. on the other hand, we must go on summing up new experience on the basis of the revolutionary practice of the masses, so as to promote the continuous development of the movement.

historical experience merits attention, and summing it up is an important aspect of summing up experience. more than 30 years ago, chairman mao set for the whole party the important task of "studying our historical heritage and using the marxist method to sum it up critically". the china of today arose from the china of the past. members of the chinese communist party and all other revolutionaries making revolution in china must study chinese history well and use the marxist stand, viewpoint and method to sum it up scientifically, draw experience and lessons from past class struggles and use them to help us grasp and conduct present class struggles. chairman mao has tirelessly taught us that one must know "not only the china of today but also the china of yesterday and of the day before yesterday." the renegade and traitor lin piao treasured the reactionary programme and ideology of confucius who attempted to restore the slave order 2,000 years ago. lin piao used them as tools for plotting to subvert the dictatorship of the proletariat and restore capitalism in china.

we can see that reactionaries in chinese history and ringleaders of the opportunist lines within the party were all worshippers of confucius, that in modern chinese history deference to confucius and foreign things were invariably combined to oppose the chinese people's revolution. the emergence of all these historical phenomena are not fortuitous and have their class and social causes, with characteristics peculiar to chinese history. this is worth summing up seriously. every revolutionary must bear in mind the historical experience in past two-line struggles. no historical phenomenon of course is a simple repetition of a past one, each has its own particular circumstances and class basis. however, there are laws common to class struggle. summing up the experience in class struggle and line-struggle in history provides a point of reference for our present class struggle and line-struggle and enables us to understand more profoundly the immediate and far-reaching historical significance of the movement to criticize lin piao and confucius. a scientific analysis of the struggle between restoration and counter-restoration and the struggle between the antagonistic classes in the sphere of ideology when the dictatorship of the feudal landlord class was superseding the dictatorship of the slave-owners more than

two thousand years ago is significant for us in understanding the struggle between restoration and counter-restoration and the struggle between the proletariat and the bourgeoisie in the sphere of ideology when the dictatorship of the proletariat is replacing the dictatorship of the bourgeoisie today. it helps us draw historical experience and lessons and raise our consciousness of class struggle and the struggle between the two lines.

constant summing up of the experience in the movement to criticize lin piao and confucius is necessary for correctly guiding the development of the movement. only by summing up experience conscientiously and mastering the law of the movement step by step can we know what to do in mobilizing the masses fully and depending on them and uniting the majority to win still greater victories, in grasping correctly the general orientation of the struggle to deepen the criticism of the doctrines of confucius and mencius and expose and criticize thoroughly the counter-revolutionary revisionist line and crimes of lin piao, in linking current concrete class struggle and the struggle between the two lines to deepen the movement continuously, in grasping revolution, promoting production and other work and preparedness against war, etc.

we should follow chairman mao's teaching: "we must sum up the main experience in our work, including both successes and mistakes, so that we can popularize our successful experience and draw the lessons from our mistakes." as dialectical materialists, we believe that "one divides into two" applies to everything in the world, that experience always consists of two aspects, positive and negative. successful experience reflects the forward development of things and therefore should be energetically popularized. mistakes provide us with lessons, enabling us to become wiser, to gain a fairly correct understanding of things and head for success. we must pay attention to this in summing up experience. let us grasp chairman mao's revolutionary line and study marxism-leninism-mao tsetung thought still better in the course of summing up experience and push the movement to criticize lin piao and confucius to greater victory.

ENTHUSIASM FOR SOCIALISM

Hung-ch'i Journal Article: Bring Socialist Enthusiasm of Masses into Full Play

(NCNA-English Peking, Apr. 5, 1974)

excerpts from an article by yueh heng entitled "bring socialist enthusiasm of masses into full play" appearing in a recent issue of the journal "red flag" follow:

one of our basic experiences in building socialism in accordance with chairman mao's revolutionary line is having faith in the masses, relying on them and bringing their socialist enthusiasm into full play.

history and social wealth are created by the working people. this is a historical materialist viewpoint and a universal marxist truth.

the question of bringing the socialist initiative of the masses into play is one that concerns political line. socialist society covers a fairly long historical period. throughout this historical period, there are struggles between the two classes, the two roads and the two lines. this struggle is manifest in the superstructure and economic fields. to develop the socialist economy, it is imperative to struggle with nature and, in particular, with the class enemies, with old ideas and old habits left over from the old system, and with the erroneous line representing these forces in dealing with construction, agriculture and industry. the struggle concerns what orientation and road we follow. chairman mao teaches: "direct reliance on the revolutionary masses is a basic principle of the communist party."

to build socialism according to chairman mao's revolutionary line, we must, under the party's leadership, rely firmly on the workers, the poor and lower-middle peasants and the other working people who account for over 90 per cent of the population. that line represents the basic interests of the masses and has their full support. having faith in the masses, relying on them and bringing their socialist initiative into full play -- this is a solid foundation for implementing chairman mao's revolutionary line.

chairman mao worked out the principle of "building our country independently and with the initiative in our own hands, through self-reliance, hard struggle, diligence and thrift". this is a basic principle for building socialism with greater, faster, better and more economical results in accordance with the party's basic line. this principle was worked out on the basis of full faith in the masses and reliance on them and it reflects their desire and demand. the masses have

become masters of their destiny and run the state. tempered and educated in political movements, particularly in the great proletarian cultural revolution and the movement to criticize lin piao and rectify the style of work, they have greatly raised their consciousness of class struggle and the two-line struggle and have unprecedented enthusiasm for socialism. this is an inexhaustible source of strength for building socialism independently and with the initiative in our own hands.

marx pointed out: "the greatest productive power is the revolutionary class itself." of all the productive forces, the instruments of production are important; but it is people, not things, that are decisive. all instruments of production are created by people and used by them.

most fundamental in developing socialist industry and agriculture is bringing into full play the initiative and creativeness of the workers, poor and lower-middle peasants and the other working people. this makes it possible to bring into play the function of things and, if the material conditions are rather poor and the difficulties are many, production can still be developed by relying on people's enthusiasm and wisdom. the growth of small chemical fertilizer plants in hunan province shows what happens when, instead of neglecting the strength of the masses, we rely on them. the province used to depend on the state for most of its chemical fertilizer. before the cultural revolution, some cadres were influenced by liu shao-chi's revisionist line and saw the material difficulties and ignored the initiative of the masses. guided by chairman mao's principle of self-reliance and hard struggle, the masses started to produce chemical fertilizer on their own during the cultural revolution. they made equipment of their own devising and learned to do while doing. relying on collective wisdom and efforts and cooperation among factories, the province built more than 80 small nitrogenous fertilizer plants and some phosphorous fertilizer plants in a short period, achieving 90 per cent self-sufficiency in chemical fertilizer.

the leadership should not only discover the initiative of the masses but skillfully bring it into play.

confucius, defender of the declining slaveowning aristocracy in ancient china, preached the fallacy "only the highest who are the wise and the lowest who are the stupid cannot be changed." this was shameless flattery of the exploiting classes and contempt for the working people. like the representatives of earlier decadent classes, the renegade and traitor lin piao was a devotee of confucius. he tried his utmost to advocate

the reactionary theory of innate genius. this is an anti-marxist conception of history and a carbon copy of the fallacy of confucius. this showed that lin piao was a reactionary standing opposed to the working people. we must mobilize the masses in a wide and thorough way to discuss state affairs, criticize lin piao and confucius, criticize revisionism, criticize bourgeois tendencies and criticize the bourgeois world outlook so as to raise their consciousness of class struggle, the two-line struggle, and of continuing the revolution under the dictatorship of the proletariat. matter can be turned into consciousness and vice versa. when their consciousness is raised and their vision expanded, the masses will link their own work with the interests of the working class and with the revolution as a whole, and make consistent and unremitting efforts to reach the general goal of the revolution and to fulfil the tasks set by the party.

METEOROLOGY

Meteorological Workers on Mount Omei

(NCNA-English Chengtu, Apr. 5, 1974)

workers of a high-altitude meteorological station in southwest china's szechwan province have been praised for their dedicated work that gives timely and accurate weather information.

the station is located on the summit of mt. omei more than 3,000 metres above sea level, where the weather is capricious. one night last autumn, only half an hour before observation time, dense clouds gathered over the mountain and a violent thunderstorm broke, accompanied by outbursts of hail and a strong 28-metre-per-second gale. keenly aware that the worse the weather, the more important their work, all workers of the station promptly went into the pouring rain to take the size and weight of hailstones, to observe the direction of lightning and record the amount of rain, temperature, the direction and speed of wind, and atmospheric pressure. whether they were on duty or not, all worked as one man, and the valuable meteorological information was sent out in good time.

led by the party organization, the workers of the station take pride in living and working in the difficult high-mountain conditions with a firm will to

contribute their share to the socialist revolution and construction. they built a pond themselves to overcome the shortage of water. in their spare time, they grow vegetables, raise sheep and go hunting to diversify their diet.

chang ping-lo from the east china lake city of hangchow has worked happily on the mountain for 18 years, though the conditions are vastly different from his home town. he spent his spring festival holidays working on the job most of these years and is known for his success whatever assignments he has been given.

FISHERIES

Changes in East China Fishing Area

(NCNA-English Foochow, Apr. 5, 1974)

an important south china fishing port in fukien province produced 10,000 tons of marine products in 1973, thanks to the transformation of fishing facilities and the attention of the party and state.

a weather station, a sea-dyke, and a fleet of 80 motorized junks equipped with tele-communications and storage facilities have helped the 1,700 fishing households of the sansha commune to produce 20 times the amount of marine products caught in early post-liberation days. the advances were made possible by state allocations running to tens of millions of yuan. further, cuts in the price of fishing gear, diesel oil and other necessities have reduced operating costs. diesel oil reductions, made on three occasions since 1963, have slashed the price by almost one third.

the commune runs a small dockyard and workshops to make nets and other gear. it has 200 wooden fishing vessels. soon after liberation, this very poor community had only 70 small wooden smacks.

a state-owned company processes the catches, builds fishing boats and provides electricity for production and houses and schools. the commune has a clinic and the brigades have health centres and barefoot doctors.

the commune fishermen have a steadily growing income and are buying 46 per cent more goods than in 1965, the year before the great cultural revolution.

at present, 98 per cent of the school-age children are enrolled in the commune's six primary schools and one middle school. only the sons of officials and local tyrants went to the single primary school set up before liberation.

eight out of ten of the 700 adult illiterates or semi-literate people in the sanao brigade have learned how to read and write. there are also adult political study groups, halls for meetings and sports grounds.

around 90 per cent of the cadres are former poor fishermen.

the fishing families who lived on boats before liberation have settled down in tile-roofed houses. in a storm whole families drowned at sea before liberation. nearly two hundred fishermen died in a typhoon in 1929.

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* FOREIGN RELATIONS *
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CHINA AND ARGENTINA

Wuhan Acrobatic Troupe Returns to Peking After Performance Tour Abroad

(NCNA-English Peking, Apr. 5, 1974)

the wuhan acrobatic troupe of china led by shen chien and yang jui returned here by special plane this morning after a friendly performance tour of guyana, jamaica and argentina.

present at the airport to meet the troupe were fu hao, vice-foreign minister, yu hui-yung, member of the cultural group under the state council, lin lin, vice-president of the chinese people's association for friendship with foreign countries, and members of the peking acrobatic troupe.

david arthur singh, guyanese ambassador to china, was also present.

CHINA AND AUSTRALIA

Chinese Minister of Foreign Trade Meets Australian Trade Mission

(NCNA-English Peking, Apr. 5, 1974)

chinese minister of foreign trade li chiang yesterday met with the australian trade mission to the first meeting of the sino-australian joint trade committee. he had a friendly conversation with d.h. mckay, head of the mission and secretary of the department of overseas trade.

the mission left peking for home via kwangchow this afternoon. it was seen off at the airport by chai shu-fan, vice-minister of foreign trade, and cheng to-pin and chang hsing-chiao.

present on both occasions were s.a. fitzgerald, australian ambassador to china, and s.j. clark, commercial counsellor of the australian embassy here.

CHINA AND AUSTRIA

Chinese, Austrian Foreign Ministers Hold Talks in Peking

(NCNA-English Peking, Apr. 5, 1974)

chinese foreign minister chi peng-fei and austrian foreign minister rudolf kirchschlaeger held talks here this morning.

taking part in the talks on the austrian side were franz helmut leitner, austrian ambassador to china; ludwig steinerpn deputy secretary-general of the foreign minister and head of the ministry's political department; wolfgang schallenberg, head of the information department; walter magrutsch, chief of the oriental division of the political department; franz wunderbaldinger, a division chief of the cultural policy department; gerald hinteregger, chief of the general office; and a. moebius, minister of the austrian embassy in peking.

taking part in the talks on the chinese side were wang tung and wang pen-tso, director and deputy director of the west european affairs department of the foreign ministry; hsiao teh, deputy director of the information department; chu chuan-hsien, deputy director of the protocol department; and hu pen-yao, a division chief of the west european affairs department.

Vice Premier Li Hsien-nien Visits Austrian Industrial Exhibition

(NCNA-English Peking, Apr. 5, 1974)

chinese vice-premier li hsien-nien this afternoon visited the austrian industrial exhibition now on display at the peking exhibition centre.

he was accompanied by rudolf kirchschlaeger, austrian foreign minister, franz helmut leitner, austrian ambassador to china, rudolf hans seidl, vice-president of the austrian federal economic chamber, and rudolf klar, leader of the austrian industrial exhibition delegation.

also present were yuan pao-hua, vice-minister of the state planning commission, chai shu-fan, vice-minister of foreign trade, wang yao-ting, chairman of the china council for the promotion of international trade, wang

lei, vice-chairman of the peking municipal revolutionary committee, wang tung, director of the west european affairs department of the foreign ministry, and leading members of departments concerned cheng to-pin, wang wen-lin, li shang-chih and pan chun.

Chinese Foreign Minister Gives Banquet for Austrian Foreign Minister Rudolf Kirchschlaeger

(NCNA-English Peking, Apr. 5, 1974)

chinese foreign minister chi peng-fei hosted a banquet here this evening in welcome of austrian foreign minister rudolf kirchschlaeger, his wife and his party.

among the guests were austrian ambassador to china franz helmut leitner and his wife, rudolf hans seidl, vice-president of the austrian federal economic chamber, and rudolf klar, leader of the austrian industrial exhibition delegation.

in his toast, foreign minister chi peng-fei praised the industrious and intelligent austrian people for the unremitting efforts they have made since the end of the second world war in building their country and restoring the state sovereignty and independence. he said: "the chinese government and people have always supported the austrian people in their just struggle of safeguarding their national independence and state sovereignty. as early as in january, 1956, premier chou en-lai formally declared, on behalf of the chinese government, that china 'respects austria's neutral status'. the chinese government reaffirmed this stand in may, 1971, in the communique on the establishment of diplomatic relations between the two countries. although china and austria are far apart and have different social systems, the people of the two countries have sympathized with and supported each other in opposing foreign interference and expansion and in safeguarding national independence and state sovereignty. the chinese government has always held that all countries, big or small, should be equal. the internal affairs of a country should be settled by the people of that country. other countries have no right to interfere with. world affairs should be settled by all the countries of the world through consultation and not by the final say of one or two big powers. we resolutely oppose hegemonism and power politics by super-powers. this is the consistent stand of the chinese government. this we have done, so shall we continue. i believe that we can easily find a common language on these questions of principle."

foreign minister chi peng-fei expressed the deep conviction that the visit by the distinguished austrian guests will surely contribute to further deepening the mutual understanding between the people of china and austria and developing the friendly relations between the two countries.

in his toast, foreign minister rudolf kirchschlaeger said: "in the joint communique on the establishment of diplomatic relations on may 26, 1971, the people's republic of china declared that it 'respects the status of neutrality of the republic of austria'. the austrian government highly appreciates this declaration because the more the number of countries willing to recognize not only in documents but also in practice the permanent neutrality and independence of the republic of austria, the greater the guarantee for this neutrality and independence."

he noted that the relations between austria and china had developed particularly smoothly since the establishment of diplomatic relations between them. such relations served to show that "countries with different ideologies can not only coexist but also cooperate on the basis of faithfully applying the five great principles of peaceful coexistence. it can be seen from our example that this cooperation based on mutual respect is beneficial to both of our two countries," he added.

present at the banquet were vice-foreign minister ho ying, vice-minister of foreign trade chai shu-fan, chairman of the china council for the promotion of international trade wang yao-ting, and leading members of departments concerned, including wang tung, hsu han-ping, li en-chiu, teng kang and hsing jen-hsien.

Premier Chou En-lai Meets Austrian Foreign Minister Rudolf Kirchschlaeger

(NCNA-English Peking, Apr. 6, 1974)

chinese premier chou en-lai met with austrian foreign minister rudolf kirchschlaeger and his wife here this evening. they had a friendly and unconstrained conversation.

present on the occasion were austrian ambassador to china franz helmut leitner; ludwig stenier, wolfgang schallenberg, walter magrutsch, franz wunderbaldinger and gerald hinteregger, who are accompanying the austrian foreign minister on his visit; and a. moebius, minister of the austrian embassy here.

also present were chinese foreign minister chi peng-fei and leading members of departments concerned of the foreign ministry wang pen-tso, hsiao teh and chu chuan-hsien.

CHINA AND CAMBODIA

NUFC and RGNUC Delegation Leaves Peking for Democratic People's Republic of Korea

(NCNA-English Peking, Apr. 5, 1974)

the delegation of the national united front of cambodia (n.u.f.c.) and the royal government of national union of cambodia (r.g.n.u.c.) with khieu samphan, member of the political bureau of the n.u.f.c. central committee, deputy prime minister and minister of national defence of the r.g.n.u.c. and commander-in-chief of the cambodian people's national liberation armed forces, as the head and ieng sary, special adviser to the deputy prime minister's office, as the deputy head, left here by special plane this morning for the democratic people's republic of korea on a visit.

chinese leaders and leading members of departments concerned yeh chien-ying, wu teh, keng piao, li chiang, chang tsai-chien, han nien-lung and shen chien, and chinese ambassador to cambodia kang mao-chao saw the distinguished cambodian guests off at the airport.

on hand were prime minister of the royal government of national union of cambodia samdech penn nouth; officials of the r.g.n.u.c. sarin chhak, chan youran, thiounn mumm, general duong sam ol, chea san, keat chhon, thiounn prasith and van piny, and cambodian ambassador to china toch kham doeun.

hyun jun keuk, korean ambassador to china, and his wife were also present.

CHINA AND JAPAN

Japanese Fukuoka City's Youth Ship Goodwill Mission Leaves Shanghai for Tientsin

(NCNA-English Shanghai, Apr. 5, 1974)

the youth ship goodwill mission from the japanese city of fukuoka left here for tientsin this evening after a three-day visit to china's biggest city. the japanese young people had wide friendly contacts with the youth and other sections of the people of shanghai, enhancing the mutual understanding and friendship between the japanese and chinese youth and peoples.

after their arrival here on april 3, the japanese young people visited the shanghai industrial exhibition, factories, rural people's communes, schools, workers' housing estates and children's palaces, and saw the modern revolutionary dance drama "the red detachment of women". everywhere they went, they were greeted with warm applause and basked in an atmosphere of unity and friendship between the chinese and japanese youth and peoples.

workers of the shanghai no. 17 cotton mill have played host to many japanese friends. they were very happy to receive japanese young people again this morning. so they gathered at the gates to give the visitors a hearty welcome. leading members of the mill showed the japanese friends around and told them about the role the shanghai working class played in china's socialist revolution and construction. they asked the visitors to convey the best regards of the chinese workers and young people to the workers and young people of japan. speaking on behalf of the visitors, miss ritsuko miyoshi said: "today we have seen with our own eyes chinese workers are working with so much enthusiasm. we have learned a lot in this trip. we will carry back home the warm friendship of the chinese people and what we have seen during the visit and recount them to the other youngsters in fukuoka city and the japanese people at large. let us join hands and march ahead side by side to ensure that the japanese and chinese peoples will remain friendly to each other from generation to generation."

residents in the pengpu new housing estate put up streamers with welcoming slogans. they beat drums and gongs to welcome the japanese friends and invited them to their homes. kazuma shinto, leader of the mission, visited the home of retired worker wu feng-ming. he inquired about the life of her family and exchanged a cordial conversation with her. the japanese friends also visited the kindergarten of the estate. the lively children gave their hands to the japanese guests, saying "how are you, uncles and aunties exclamation". they also performed songs and dances for the guests.

the campus of the shanghai no. 2 middle school yesterday afternoon was a moving scene of the unity and friendship between the youth of china and japan. the japanese friends visited the school's classroom and laboratory building, rooms for extra-curricular activities and school-run workshops. in calligraphy and fine art rooms, the young people of the two countries wrote the inscriptions "may the people of china and japan remain friendly to each other from generation to generation" and "long live the friendship between the people of japan and china" and exchanged them as souvenirs. at the end of the visit, hosts and guests joined in a chorus "sailing the seas depends on the helmsman". they encouraged each other to unite even

more closely and inherit and develop the friendship between the chinese and japanese people, founded by their predecessors.

yesterday evening the japanese friends had a get-together with the people and youth of shanghai at the chiangwan indoor stadium. they watched the performances of table tennis, wu shu (traditional chinese boxing), and calisthenics. the japanese friends sang songs and performed other chinese theatrical items they learned before coming to china. when they sang "i like peking's tien an men" and "the train is racing toward shaoshan", they were warmly applauded.

the japanese and chinese young people also viewed a photo exhibition on fukuoka city.

before leaving shanghai, mission leader kazuma shinto gave a farewell banquet, which was attended by feng kuo-chu, vice-chairman of the shanghai municipal revolutionary committee, and leading members of departments concerned.

when the japanese youth ship goodwill mission left shanghai this evening, they were seen off at the wharf by chang chen-ya, member of the standing committee of the shanghai municipal revolutionary committee, yang hsiao-ping, member of the standing committee of the shanghai municipal revolutionary committee and deputy secretary of the shanghai municipal committee of the communist youth league, and liu chin-hsi, leading member of the congress of red guards of the shanghai middle schools as well as several hundred young people. the japanese friends waved hats and colourful ribbons and said "good-bye" in chinese as their ship was slowly pulling out the wharf. the youth of the two countries still waved hands and bid farewell when the ship was already a great distance off.

Chinese Sports Friendship and Table Tennis Delegations Feted in Tokyo

(NCNA-English Tokyo, Apr. 5, 1974)

the japan-china cultural exchange association gave a banquet here this evening to warmly welcome the chinese sports friendship delegation, the chinese table tennis delegation, and chinese personnel taking part in the work of the secretariat of the asian table tennis union.

the banquet was attended by kenzo nakajima, director-general of the japan-china cultural exchange association; kenzo kono, president of the japanese house

of councillors; ichio asukata, mayor of yokohama city; and prominent personages of various circles. diplomatic officials of the chinese embassy here were also present.

the hosts and guests had cordial conversations at the banquet which proceeded in a warm and friendly atmosphere.

CHINA AND LAOS

Jen-min Jih-pao Warmly Greets Lao People's New Victory

(NCNA-English Peking, Apr. 7, 1974)

the "people's daily" today carries an editorial entitled "warm greetings to the lao people on their new victory", which reads as follows:

the formal proclamation of the founding of the lao provisional national union government and the national coalition political council on april 5, 1974, is a new achievement in the implementation of the "agreement on restoring peace and achieving national concord in laos", and an important victory of the lao people in their struggle for realizing their national aspiration and fundamental national rights. it conforms to the aspiration of the lao people of all walks of life and has the support and welcome of the lao people. on this, the chinese people extend their warm congratulations.

the provisional national union government and the national coalition political council have come into being after a fierce and complex struggle. as known to all, two coalition governments had been set up in 1957 and 1962 respectively. however, under the instigation of the united states, the lao rightist forces staged coups and overthrew the coalition governments, wrecking the peace in laos and plunging the lao people into the catastrophe of a war of aggression. through the failure of the two previous coalition governments the lao people have come to deeply understand that only by waging a resolute struggle against imperialism and the reactionaries can they propel the lao situation forward and truly realize their national aspiration.

since the signing of the vientiane agreement last year, the lao patriotic front, together with the lao patriotic neutralist forces, has waged a resolute struggle against the obstruction and the sabotage of the agreement by the lao ultra-rightist forces, and put forward many fair and reasonable proposals, making unremitting efforts for realizing national concord and promoting the peaceful settlement of the lao question. after a fairly long period of negotiations and struggle, agreement was finally reached on a series of questions on the basis of the vientiane agreement, and the third national union government in the history of laos was established with the approval of his majesty the king. the formation of the lao provisional national union government and the national coalition political council has created new favourable conditions for the lao people to solve their questions by themselves, free from foreign interference.

at present, the situation in indochina continues to develop in the direction favourable to the people. the three indochinese peoples are advancing triumphantly. it is hoped that the lao provisional national union government and the national coalition political council will make continuous efforts to surmount all obstacles on the road of advance and contribute their share to the realization of peace, independence, neutrality, democracy, unity and prosperity in laos.

china and laos are friendly neighbours. there exists a long-standing, traditional friendship between the chinese and lao peoples. in the protracted struggle against imperialism our two peoples have always encouraged and supported each other. in the days to come, the chinese people will, as always, respect the independence, sovereignty, unity and territorial integrity of laos, and support the just struggle of the lao people until they achieve complete victory.

Acting Chairman Tung Pi-wu Sends Message of Congratulation to King of Laos

(NCNA-English Peking, Apr. 6, 1974)

tung pi-wu, acting chairman of the people's republic of china, today sent a message of congratulation to his majesty srisavang vatthana, king of laos.

the message reads:

his majesty srisavang vatthana,
king of laos,

luang prabang

on the occasion of the establishment of the provisional national union government and the national coalition political council of laos, i wish to extend warm congratulations to your majesty and the people of laos.

may your country enjoy prosperity. may the traditional friendship between the peoples of china and laos develop continuously.

tung pi-wu,
acting chairman of the
people's republic of china

peking, april 6, 1974

Chairman Chu Teh Sends Message of Congratulation to Prince Souphanouvong

(NCNA-English Peking, Apr. 6, 1974)

chu teh, chairman of the standing committee of the national people's congress of the people's republic of china, today sent a message of congratulation to prince souphanouvong, chairman of the central committee of the lao patriotic front and the national coalition political council of laos. the message reads:

prince souphanouvong,
chairman of the central committee of the lao patriotic front and the national coalition political council of laos,

vientiane

on the occasion of the establishment of the provisional national union government and the national coalition political council of laos and your assumption of the office of chairman of the national coalition political council of laos, i wish to extend on behalf of the chinese people, our warm congratulations to you and, through you, to the lao patriotic front and the fraternal lao people.

the establishment of the provisional national union government and the national coalition political council of laos is another new achievement of the lao people in their revolutionary struggle against imperialism. the chinese people sincerely wish the lao people continuous new successes in building a peaceful, independent, neutral, democratic, unified and prosperous laos.

china and laos are friendly neighbours, and our two peoples are close brothers. i am confident that the fraternal friendship and unity of our two peoples will grow stronger and develop daily.

chu teh,
chairman of the standing committee of
the national people's congress of the
people's republic of china

peking, april 6, 1974

Premier Chou En-lai Sends Message of Congratulation to Premier Souvanna Phouma

(NCNA-English Peking, Apr. 6, 1974)

chou en-lai, premier of the state council of the people's republic of china, today sent a message of congratulation to souvanna phouma, premier of the provisional national union government of laos.

the message reads:

prince souvanna phouma,
premier of the provisional national union
government of laos,

vientiane

on the occasion of your assumption of the office of premier of the provisional national union government of laos, i wish to extend sincere congratulations to you on behalf of the government of the people's republic of china and in my own name.

i believe that after the establishment of the provisional national union government of laos, the friendly and good-neighbourly relations

between china and laos will further develop. may the lao people achieve further success in realizing the peace, independence, neutrality, democracy, unification and prosperity of their country.

chou en-lai,
premier of the state council of
the people's republic of china

peking, april 6, 1974

CHINA AND SOVIET UNION

Jen-min Jih-pao Article: "The Superpower Label for Soviet Revisionism Cannot Be Removed"

(NCNA-English Peking, Apr. 5, 1974)

the "people's daily" today carries a signed article entitled "the superpower label for soviet revisionism cannot be removed." excerpts from the article follow:

not long ago, leonid brezhnev talked drivel at a press conference, alleging that "some one has invented the term 'super-power'. i don't know whether you can explain what 'super-power' means. in my opinion, this word was born in china." he also said that "it was fashionable at one time to write about a kind of 'limited sovereignty'." it is said that this was also "invented" by the press. after that, brezhnev made a clumsy self-exposing performance by saying that "the term 'super-power' and the content with which people try to invest it, have nothing to do with" the soviet union.

in recent years, the term "super-power" has almost become a taboo for the soviet revisionist renegade clique. the soviet revisionist bigwigs and the soviet press have on many occasions raised a hue and cry that calling the soviet union a superpower is "groundless" and "fictious" and that it is intended to put the soviet union on a par with imperialism. the fact that brezhnev came out once again to make such a self-justification has no other purpose in mind than to try to remove the label of superpower. but this time he laid the blame on china, alleging that it is china that has invented the term "super-power". mister brezhnev has indeed made an overestimation of china. how can china invent such a big "super-power" as soviet revisionism?

lenin made a well-known dictum: "we judge a person not by what he says or thinks of himself but by his actions". the best criterion to judge whether soviet revisionist social-imperialism is a superpower or not is its actions. now let us look at the facts in this connection.

like u.s. imperialism, soviet revisionism is a nuclear overlord and a military hegemonic power in the world today. although the total value of its national products is only just over a half of that of the united states, it would rather have guns before butter in disregard of its difficulties in national economy and its actual military spending approaches to that of the united states. it feverishly expands nuclear armaments and conventional arms to serve as the "backing by strength" to commit aggression and expansion abroad and scramble for world domination. the soviet revisionists often clamoured that soviet strategic rockets "are ready at all times to be launched at once", thus openly posing nuclear threats and blackmail against the world people.

the soviet revisionists make a fetish of the theory of "maritime force" which contends that anyone who controls the seas and oceans can achieve world domination. they have carried on and advanced the "gun-boat" policy of old-line imperialism. to contend for maritime hegemony with the united states, they have in the past ten years stepped up the building of sea-going warships including aircraft-carriers and long-range nuclear submarines. soviet warships are now prowling in groups everywhere in the indian ocean, the mediterranean, the pacific and other oceans.

to scramble for sphere of influence with u.s. imperialism, the soviet revisionists, like the united states, have carried out military control over and military expansion against other countries by rigging up military blocs, establishing military bases and stationing troops abroad. in the world today, only the soviet union and the united states have stationed large number of armed forces on the territories of other countries. strategically the key point of soviet-u.s. contention is europe. to scramble for important strategic points and to plunder oil and other important strategic resources, the soviet union and the united states have carried out very fierce contention in all parts of the world, especially in the middle east. the soviet revisionists openly supported the indian expansionists to commit armed aggression against pakistan and dismember it. they have grabbed the rights to use naval and air bases and ports from a number of asian and african countries and simultaneously sent large groups of military "advisers" to some asian and african countries to issue orders and ride roughshod over the people there. the soviet revisionists have used economic and military "assistance" as an important means of colonial expansion. they extend loans to others to

obtain high interests in disguised form. they give arms to others and ask for payment. soviet revisionism and u.s. imperialism are now the two biggest arms dealers in the world. from 1955 to 1972, exports of soviet arms totalled 28,500 million u.s. dollars. in recent years, the soviet union has sold more arms to the asian, african and latin american countries than the u.s. did. in the middle east war last october, the soviet revisionists made huge profits through the war by selling arms to the arab countries at high prices and asking for payment in cash. through so-called "economic assistance", the soviet revisionists sell out-of-date machines and equipment at high prices to the countries of the third world and buy raw materials at low prices from these countries to exploit and plunder them. the soviet revisionists ask for various privileges while giving "assistance" to other people. whoever fails to follow the dictate of the soviet revisionists is subjected to punishment.

when the soviet revisionists failed in their attempt to conduct expansion against other countries by deceptive means, they would hatch various kinds of plots against the governments of these countries and even to subvert them. the past ten years saw about 40 countries announcing the expulsion of soviet diplomatic personnel for espionage and subversive activities.

last october, when the arab countries' just war against israeli aggression broke out in the middle-east, what the soviet revisionists did was an out-and-out undisguised performance of imperialist power politics.

all that the soviet revisionist superpower has done in the world are there for all to see and there are irrefutable evidences. can all this be written off at one stroke by mister brezhnev simply by saying that they were "invented" by china?

as to the "fashionable" "theory of limited sovereignty", it is indeed a fascist "theory" of the "brezhnev doctrine" "invented" by brezhnev himself. it holds that the sovereignty of other countries is "limited" while the soviet revisionists' right to issue orders to them is "unlimited". brezhnev has openly clamoured that the formation today of a "big fraternal community of socialist countries" is "in principle" the same as "the merging of all soviet republics into a unified soviet union" in the past. this precisely reveals the soviet revisionists' intention to take members of their "big socialist community" as union republics no. 16, 17, ... no wonder these gentlemen think that they may send their tanks into prague just as they can dispatch their troops to ukraine and caucasus.

the soviet revisionists even apply this "theory of limited sovereignty" to small and medium-sized countries outside the "big socialist community", not

caring a fig for the sovereignty of these countries. a number of these countries have declared a 200-nautical mile limit for their territorial waters and special economic areas, but the soviet revisionists say: no, the "limit" should be no more than 12 nautical miles. as regards straits which are located within their territorial waters, a number of small and medium-sized countries hold that no change should be made of the status of these straits as territorial waters, but the soviet revisionists insist that these straits should be "internationalised" and that there should be "free passage" through them. a number of small and medium-sized countries want to safeguard their oil interests, but the soviet revisionists nave gone so far as to declare that arab oil is "international property", implying that they, too, have a share in the resources of other countries. the soviet revisionists even advocated at an international conference that "the sovereignty of developing countries over their natural resources" "depends on the capacity of their industries for utilizing these resources". in other words, countries with a well-developed industry should have more sovereign rights and countries with a backward industry should have less. this fallacy of "strength decides everything on the sovereignty question" can well be called another extension of brezhnev's "theory of limited sovereignty". who other than a superpower dares to behave so despotically?

soviet revisionist gentlemen, that the soviet union today is a superpower is a conclusion drawn by people from objective facts. you can never remove your "superpower" label, no matter whether brezhnev pretends to be muddled, or places the blame on china, or flies into a rage.

what affords much food for thought is the fact that the soviet revisionists used to take pride in being called a superpower. why then are they so anxious now to remove their "superpower" label? their anxiety only shows that their day has gone and that their going is getting tougher with each passing day; and they are in the situation: "flowers fall off, do what one may". the soviet revisionists have expanded everywhere abroad, hit snags everywhere and their true features as a superpower have been revealed more clearly before the whole world. the torrential struggle against superpowers' hegemonism waged by the people of the world and the small and medium-sized countries is surging higher and higher. soviet revisionism finds itself in utter isolation in face of such a situation, soviet revisionism is trying in a thousand and one ways to discard its name of superpower, to pass itself off as a friend of the small and medium-sized countries in order to cheat the people and continue to do what a superpower does. but the plot of the soviet revisionists can never succeed, and the more brezhnev tries to conceal, the more conspicuous his clumsy performance becomes.

CHINA AND TOGO

Togolese President Receives Chinese Ambassador

(NCNA-English Peking, Apr. 5, 1974)

president etienne eyadema of the republic of togo received and had a friendly conversation with chinese ambassador wei pao-shan in lome on the morning of april 3, according to a report from the togolese capital.

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PARTY COMMITTEE MEMBERS AND THEIR HAMMERS

Where Are the Party Committee Members' Hammers?

- An account of a very significant Party committee conference of the Peking People's Machinery Works

(Peking Jen-min Jih-pao, March 31, 1974)

On the morning of March 1 this year, the members of the Party committee of the Peking People's Machinery Works brought their own hammers to the conference room and held a very meaningful Party committee conference. This conference was touched off by a wall poster put up in the mass struggle to criticize Lin Piao and Confucius.

In September 1971, after the good news of the impending establishment of a new Party committee by the Peking People's Machinery Works was out, the workers of the whole plant were unusually delighted. The 3rd CYL branch of the No. 1 Machine Workshop specially called a meeting to discuss the presentation of a most significant gift to the new Party committee. League branch member Liu Hsiang-chung suggested, "We'll give every member of the Party committee a hammer so as to enable them firmly bear in mind Chairman Mao's teachings and refrain from departing from labor and from the masses and grasp well power for the proletariat." Liu Hsiang-chung's opinion met with the approval of the CYL members of the whole workshop and won the support of the workers of the whole factory. The League members and youths of this workshop devoted their spare time to grinding and milling. Many old workers took the initiative in lending a helping hand. Meticulously manufactured were 17 hammers, dark black and shining. With red paint, the workers wrote in a neat hand on the handle of each hammer the ten Chinese characters: "Physically not alienated from labor; mentally not alienated from masses."

On September 30, 1971, at the inaugural meeting of the new Party committee of this factory, 17 League members representing the workers of the whole factory presented the hammers separately to the 17 Party committee

members. Amidst thunderous applause, the Party committee members received the hammers carefully made by the workers and listened to the effusive speeches of the workers' representatives. In an aroused mood, they expressed that they would not be unowrthy of the Party's trust and the expectation of the masses.

After the founding of the new Party committee, the Party committee members criticized Liu Shao-ch'i's crime in poisoning and corrupting the cadres in a vain attempt to make the cadres break away from reality, from the masses and from labor to become officials and overlords. They immediately drafted a system for the participation of cadres in collective productive labor. Thereafter, the great majority of Party members of this factory paid attention to going deep among the masses to take part in labor and maintain the political features of the working class fighting amidst hardship. But some leading members of the Party committee who at first were still capable of setting themselves strict demands and taking part in labor later gradually relaxed their own ideological transformation and devoted attention more to sitting in office and listening to reports than to participation in labor deep among the masses. Some workshop and section cadres also proved in capable of properly carrying out with persistence the system for cadre participation in labor.

This year, after the beginning of the criticize-Lin Piao and criticize-Confucius campaign in this factory, five persons including Chu Hsiang of the No. 1 Machine Workshop put up a big-character poster: "Where Are the Party Committee Members' Hammers?" This poster criticized Lin Piao's counter-revolutionary crimes in following the example of Confucius in "subduing one's self and returning to propriety," slighting labor, looking down upon the workers and peasants, smearing up the transfer of cadres to the lower level to do labor, and attacking the sending of educated youths to mountainous and rural areas. Meanwhile, in light of the reality of the factory, they criticized the Party committee members for not doggedly taking part in collective productive labor. In the big-character poster, the workers sincerely addressed the comrades of the Party committee: "Do you still remember the hammers presented to you by the 2,800 workers of the whole factory when you were first elected? Do you still remember the ten Chinese characters inscribed on each hammer? Cadre participation in collective labor is an effective measure for opposing revisionism and preventing revisionism. Why is it that the cadres of our factory have failed to doggedly carry out the system for cadre participation in collective productive labor and more and more of them have left their production posts? The root cause lies in the Party committee. This is because in the minds of the Party committee members, there is still the remnant pernicious influence of the doctrines of Confucius and Mencius and the revisionist ideas." The big-character poster also said, "You are requested to find out where each hammer has gone to. Have you ever thought of this? What you've lost is not just a hammer. It represents the trust of the 2,800 workers of the whole factory and the Party's hopes and represents the fine style of close contact between the Party and the masses and integration of theory with practice."

After the appearance of this big-character poster, the factory Party committee attached great importance to it, and immediately expressed welcome and support for it. Then a Party committee meeting was specially called on March 1.

As the meeting started, the Party committee members came with their hammers. The comrades who put up the poster were also invited to attend the meeting. The worker representatives who at that time handed over the hammers to the Party committee and the worker rperesentatives of various workshops also showed up. Party committee secretary Sung Yü-hsin presided over the meeting. He first suggested that everyone should review Chairman Mao's teaching, "It is necessary to maintain the system of cadre participation in collective productive labor. The cadres of our Party and state are ordinary workers and not overlords sitting on the backs of the people. By taking part in collective productive labor, the cadres maintain extensive, constant and close ties with the working people. This is a major measure of fundamental importance for a socialist system; it helps to overcome bureaucracy and to prevent revisionism and dogmatism." Following this, Sung Yü-hsin said: Confucius consistently slighted labor and slandered the laboring people and rendered service toward upholding the reactionary rule of the slave-owner class. Lifting up the black banner of "subduing one's self and returning to propriety," Lin Piao maliciously attacked the "May 7" cadres school and opposed cadre participation in labor for the purpose of corrupting cadres and serving his vain attempt to alter the Party's basic line and restore capitalism. Whether or not the cadres can doggedly take part in collective productive labor is a major issue bearing on the line and the important matter of opposition to and prevention of revisionism. At the meeting, Sung Yü-hsin read out the workers' big-character poster and thanked the worker comrades for sounding the alarm for the benefit of the Party committee. On behalf of the Party committee, he accepted the workers' criticism and pledged to seek an immediate rectification.

After that, the Party committee members spoke one after another. Party committee deputy secretary Chu Lien-ch'i said that the attitude toward labor traditionally varied with different classes. Confucius looked down upon the laboring people and denounced Fan Ch'ih who desired to learn farming as a "small man." The laboring people pointed out that Confucius was a fool whose "four limbs are unaccustomed to toil" and who "cannot distinguish between the five kinds of grain." Chairman Mao instructed that cadre participation in collective productive labor was an important matter bearing on opposition to and prevention of revisionism and persistence in continuing the revolution under the proletarian dictatorship. But Lin Piao rabidly blasted cadre participation in labor as "unemployment in disguise." This served exactly to show that he was a faithful disciple of Confucius as well as to expose his wolfish ambitions in opposing the great proletarian cultural revolution and vainly attempting to restore capitalism.

Chu Lien-ch'i was an old cadre who participated in revolution during the period of the War of Resistance against Japanese Aggression. In his speech, he recalled how in those war years of hardship we Party cadres at various levels shared joys and sorrows with the people, fought shoulder to shoulder with them and vanquished Japanese imperialism and the Kuomintang

reactionary group with millet plus rifles. He also made a self-examination on how after liberation, under the pernicious influence of Liu Shao-ch'i's revisionist line, he gradually developed the bourgeois idea of leading a comfortable life, departed from the masses and from labor and committed mistakes. With feeling, he said that to depart from labor would make us draw closer and closer to revisionism and capitalism and farther and farther away from Marxism-Leninism and the proletariat. This lesson just couldn't be forgotten by us!

Party committee member and Party branch secretary of the power section Chu Te-ch'uan said, "Why is it that fewer and fewer of our cadres have taken part in labor? The key lies in our failure to seriously draw lessons from past mistakes and lessons and our inadequate understanding of the great significance of cadre participation in labor. For the whole historical period of socialism, there is at all times class struggle and two-line struggle and there is the danger of the restoration of capitalism. Bourgeois ideas in all forms spread their stench at all times, and the class enemies also use various means to corrupt our cadres. If we don't stand on guard and depart from labor and from the masses, we are liable to be corroded and encroached upon by bourgeois thinking and to take the evil road to revisionism. In the past, I thought that as a worker-turned cadre, it didn't matter much for me to do less labor. This way of thinking is wrong. Only by persisting in labor and letting our sweat mix with that of the workers can we think as one with the workers and maintain forever the true features of the working class and be proper servants of the people."

Chu Te-ch'uan had scarcely finished when Party committee member and old worker Li Kuang-chü said, "Who are opposed to labor and slight labor? They are Confucius, Lin Piao, the landlords and the capitalists. The cadres of our Party are servants of the people. Participation in labor is what we should do and is a glory. Non-participation in labor will give rise to revisionism. We cannot look upon participation and non-participation in labor as a small matter."

"Let me say a few words." Young worker and Communist Party member Liu Hsiang-chung of the First Machine Workshop stood up and described with feeling how in 1971 the workers carefully made those hammers for presentation to the Party committee members. He said, "Could we have presented the Party committee members with just ordinary hammers? No. They represented the wishes of the workers of the whole factory. It was hoped that you would maintain the features of the working class and lead the masses to advance forever along Chairman Mao's revolutionary line. It rankled in our minds to notice later that some Party committee members had thrown away their hammers. Today, we feel very happy that through the criticism of Lin Piao and Confucius, the leading comrades of the Party committee have picked up once again their hammers, and are determined to rectify their shortcomings."

Wang Chien-chung who wrote the big-character poster said, "This meeting of the Party committee is held in a very satisfactory manner. It is satisfactory because it gives expression to the fact that in the criticism of Lin Piao and Confucius, the leadership and the masses are fellow fighters in

the same trench, and also to the spirit of self revolution displayed by the leading members of the Party committee in taking the leading in learning and in criticism. Under the correct leadership of the Party committee, we must unite and fight and carry the criticism of Lin Piao and Confucius through to the end!"

Another worker participating in the writing of this big-character poster Chu Hsiang and several other workers also spoke. They said, "This conference is an education for us. As ordinary workers, there is likewise for us also a question of for what we work and what kind of attitude we should assume toward labor. As masters of the state, we must adopt the revolutionary spirit toward our work and make a greater contribution toward revolution."

It was already 12 at noon. Deputy Party committee secretary Han Yün-hung suggested that the Party committee's decision on cadre participation in labor should first be discussed. The Party committee members unanimously agreed that all leading cadres at the factory level down to ordinary cadres should devote no fewer than two months per year to labor and set Thursday as a fixed day for labor. To insure firm implementation, the Party committee will hereafter hold a "hammer meeting" every quarter to study the conditions of cadre participation in labor by cadres under mass supervision.

The meeting could have been concluded earlier. But many workers wanted to speak. Worker Wang Chin-kuo of the Second Machine Workshop said hastily, "While the Party committee's measures bearing on participation in labor by cadres are necessary, what is more important is their firm implementation. As shown by past practice, persistence in labor is not all plain sailing and this necessarily involves more struggle." Before Wang Chin-kuo finished, worker Sun Chia-yu of the power workshop said, "We call on cadres to participate in labor not because of shortage of labor and a desire for you cadres to put in some labor but because of our desire for you to keep in closer contact with the masses, to listen to opinions and demands of the masses, to ascertain what the masses think and do, and to carry out better Chairman Mao's revolutionary line and policies."

After the meeting, the leading members of the factory Party committee and leading cadres at various levels sensibly improved their style of work and went deep among the masses to join the workers in doing labor and criticizing Lin Piao and Confucius. In the recent several labor days set for cadres, all cadres ranging from Party committee secretaries to ordinary cadres at the section and office levels took part in labor in the workshop. Seeing this, the workers said elatedly, "This is a gratifying result of the criticism of Lin Piao and Confucius in our factory." (NCNA Reporter)

* * *

RURAL COOPERATIVE MEDICINE

Insist on Forging Ahead and Oppose Retrogression

- a warm and sincere letter -

(Peking Jen-min Jih-pao, March 20, 1974)

Dear Comrade,

Before the great proletarian cultural revolution, our commune witnessed a phenomenon of a serious shortage of doctors and medicinal supplies. From January 1969, cooperative medicine was practiced. Toward the end of 1973, the nine brigades of the whole commune set up health-protection offices. The commune health bureau also set up medical centers in five brigades. A number of barefoot doctors rapidly grew to maturity. The health of the broad masses showed considerable improvement.

But the consolidation and development of such a new thing as cooperative medicine was not all plain sailing. From beginning to end, it was marked by the two-line struggle.

(1) What should be relied upon to consolidate cooperative medicine? To practice medicine through adherence to the guideline of self-reliance, diligence and frugality? Or to do so by charging more and adding to the burden on the masses?

In the first two years of practice of cooperative medicine, because we took only the fees collected into consideration, the funds for cooperative medicine were overspent as a result despite a subsidy of over ¥6,000 by the state. In 1971, we criticized the remnant pernicious influence of the revisionist health line, went deep among the masses, preached the policy of self-reliance and hard struggle, and aroused the masses and medical personnel to collect, cultivate and concoct medicinal herbs on their own. That year, a saving of over ¥4,500 was effected in expenses. Out of the funds set for cooperative medicine, over ¥1,100 was left. In light of this situation, we cut down the contributions made by the masses to the cooperative medicine funds and also abolished the collection of fees for outdoor calls, injections, transfer from one hospital to another, and treatment of inveterate diseases. This was hailed by the masses.

However, when individual comrades of the health department at a high level found out that the designated funds for cooperative medicine were overspent in some areas, sought a solution by collecting more fees and adding to the mass burden instead of teaching the masses and the medical personnel to carry forward the spirit of self-reliance and practice medicine through industry and frugality. In their eyes, only by so doing could cooperative medicine be consolidated. Was the fact really so? At the end of last year, our ch'ü looked into the stocks of medical supplies in the health bureaus of various communes. The health bureau of a certain commune collected more fees under subtle disguises, but the value of its stock of medical supplies was worth only ¥200 and more, and its funds for cooperative medicine were overspent

by ¥5,772. The health bureau of our commune did not take this course. Instead we aroused the masses to the full and directed vigorous efforts toward collection of medicinal herbs, and adhered to the practice of medicine through industry and frugality. As a result, an accumulated saving of over ¥7,600 was effected in the medical funds, and the medical supplies in stock were worth over ¥1,100. The commune members received timely treatment when sick. This clearcut contrast made us further realize that only by doggedly relying on our own efforts and practicing medicine through industry and frugality could cooperative medicine be consolidated and developed. Otherwise, cooperative medicine would collapse, and there would once again be the phenomenon of shortage of doctors and medical supplies in the vast countryside.

(2) Should the health bureau of the commune set up centers for the convenience of the masses or abolish such centers in pursuit of "normalization"?

Our commune has a small population scattered over a wide area. After the practice of cooperative medicine, the health bureau of the commune set up five medical centers in five outlying brigades, with each center assigned a permanent doctor who worked in conjunction with the barefoot doctors in the brigade to prevent and treat diseases for the poor and lower-middle peasants. This was warmly hailed by the masses. At the brigade medical centers, the doctors were able to keep in closer contact with the masses, receive re-education from the poor and lower-middle peasants and resist the corrosion of old ideas.

However individual leading comrades of the health department at a higher level stressed "normalization." They said, "Have the doctors recalled from the centers quickly and concentrate forces on building the health bureau of the commune so as to make it look like something."

We considered this idea extremely wrong, because it ran counter to Chairman Mao's great directive, "Lay the emphasis on the countryside in medical and health work" and the wishes of the broad masses in the mountainous area. Our commune covers an area of 100 li. To get from the Chünling brigade to the health bureau of the commune, one has to traverse over mountains and ridges and 21 streams and creeks. It involves a round trip of over 50 li back and forth when a commune member has to seek medical treatment. By setting up a center there to act in coordination with barefoot doctors, the health bureau of the commune could every year handle over 4,000 cases of common and recurrent diseases. If the medical centers were abolished and all doctors were brought back to the health bureau in order to pursue so-called "normalization" and restore the "practice of medicine indoor," then we could not serve well the masses. This would be detrimental to the ideological transformation of the medical personnel, and was actually retrogression.

In the past few years, we firmly refused to abolish the centers and practice so-called "normalization." Instead, we strengthened political-ideological education for medical personnel and promoted specialization in one field and versatility in many. At present, the medical centers of five brigades have set up surgery theaters, dispensaries, laboratories and wards.

They have performed gastretomy, ovarian cystectomy, etc., for 81 patients, and also turned out 57 kinds of patent medicines totalling more than 580 catties and 21 kinds of injections totalling over 8,000 ampoules.

(3) Should doctors be trained to serve the broad masses of poor and lower-middle peasants in the countryside or a few people in the city?

Since the practice of cooperative medicine, the whole commune has trained on the basis of self-reliance a number of barefoot doctors who have played an active role in changing the situation of shortage of doctors and medicinal supplies in the countryside. To further strengthen the medical force in the countryside, the poor and lower-middle peasants have recommended and sent a number of barefoot doctors to school. However, in the past three years, of the five barefoot doctors recommended by our commune to study in universities and health colleges, two have stayed in Ich'ang municipality, one in the city of the hsien and one in the health college at the ch'ü level. Only one has returned to the commune but later taken up another line of work. This obviously runs counter to Chairman Mao's great directive, "Lay the emphasis on the countryside in medical and health work." At present, our commune has still three barefoot doctors studying in the health college. It is hoped that after graduation, they could return to their original work posts and serve better the poor and lower-middle peasants in the prevention and treatment of diseases.

The above-mentioned facts show that in medical and health work in the countryside, there is the struggle between the two lines and the struggle between progress and retrogression. In the campaign to criticize Lin Piao and Confucius, we must link the realities of the struggle between the two classes and the two lines on the health front with the thorough criticism of Lin Piao's crime in imitating Confucius in "restraining oneself and returning to propriety" and turning back the wheel of history and the criticism of the ultra-right essence of Lin Piao's counter-revolutionary revisionist line. We must resolutely carry out Chairman Mao's proletarian revolutionary line and further practice well rural cooperative medicine.

Wang Wan-chou (王 万 洲)
the Health Bureau of the Ch'üan fu
Commune, Itu hsien, Hupeh Province

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TRAINING OF WORKER-THEORETICIANS

Training the Workers' Theoretical Force in the Struggle To Criticize Lin Piao and Confucius

- An investigation of Peking People's Printing Press

(Peking Jen-min Jih-pao, March 11, 1974)

In the criticize-Lin Piao and rectification campaign and the struggle to criticize Lin Piao and Confucius, the Party committee of the Peking People's Printing Press has achieved gratifying results in seriously training a workers theoretical force in the past year or more. Now,there are theoretical groups at the factory level and in the seven workshops and five sections under the factory. They boast a total membership of over 80 persons, and 90 percent of them are workers. The majority of the 87 production squad units of the whole factory have each one or two workers' theoretical tutors. The responsible comrades of the Party committee of the press said, "These spare-time theoreticians of the workers are the vanguard in the struggle to criticize Lin Piao and Confucius in the plant. They are tutors for guiding the masses in the study of theory and assistants to the Party committee and workshop Party branches in tackling major issues. They have played a very satisfactory role in the development of revolution and production in the whole plant.

An Important Matter Bearing on the Line

Should a theoretical force of the workers be established in the factory or not? This question has taken the Party committee of the Peking People's Printing Press a course of time to understand.

For a long period in the past, the Party committee of the press basically never gave any thought to this matter. At that time, it was held that the main task of the press was to take up production and that theoretical work was the business of the university and the research institute and had nothing whatsoever to do with the press. During the great proletarian cultural revolution, the Party committee of the press raised a bit its understanding on this question but its understanding was still not deep enough. Therefore, although it had on many occasions paid attention to learning from the backbone elements and set up a large number of mass criticism groups, all it had done was nothing more than to "respond to an urgent need with a spurt of effort and give up the effort afterward."

In 1973, the criticize-Lin Piao and rectification campaign deepened. In revolutionary mass criticism, many workers urgently demanded that they be armed with revolutionary theory. The workers' reaction aroused the attention of the Party committee. Members of the Party committee discussed this question. They held that the attack of the class enemy against Marxism required to be countered, that the theme of study in mass revolutionary criticism required to be solved, that the tough problems encountered by the masses in study required guidance and assistance, and that the experiences and lessons drawn

from struggle required to be seriously summed up. To accomplish these tasks, it was necessary to lay hold of such a sharp weapon as Marxism-Leninism-Mao Tse-tung's thought and train a workers' theoretical force rooted in the masses.

From the high plane of the great historical mission shouldered by the workers, members of the Party committee discussed the great significance of the workers' theoretical force. They said, "Chairman Mao teaches us that the working class is the leading class." To carry the socialist revolution through to the end and realize communism, the working class must not only take proper care of production, and it is more important to resolutely carry out and bravely defend Chairman Mao's revolutionary line, keep a proper grip on class struggle in political, ideological and economic fields as well as the revolution in the superstructure including the realm of ideology, oppose and guard against revisionism, and further consolidate the proletarian dictatorship. As far as production is concerned, only with the line put in proper order can production go up. Socialist industrial and mining enterprises cannot confine themselves to the manufacture of material products but also have to turn out generation after generation of persons of a new type imbued with consciousness in class struggle, two-line struggle and continuous revolution. They cannot confine themselves to the training of skilled production workers but also have to train group after group of Communist fighters armed with the theoretical weapon of Marxism-Leninism-Mao Tse-tung's thought."

After due discussion, the members of the Party committee deeply felt that in the past the plant always felt it could not get along without a technical force in the plant, but was of the view that the absence of a theoretical force was of no importance. It gave constant thought to the training of a technical force but had for a long time not put the training of a theoretical force on the agenda. This precisely reflected that the Party committee had inadequate understanding of the great historical mission of the working class and no deep understanding of the Party's basic line. Whether or not a theoretical force is trained in the plant is in essence a major question of what kind of persons is relied on, what road is followed, and what line is adhered to, and a major issue bearing on whether we have political foresight, sense of revolutionary responsibility and consciousness in the continuation of the revolution.

With awareness heightened, the Party committee of the plant decided to train a worker theoretical force, put the matter on the Party committee's agenda as an important item and designated principal leading cadres to handle this job personally. The Party committee adopted the method of recommendation by the workshop and approval by the Party committee to select a number of workers who were relatively good in thinking and rather high in consciousness, were willing to scrutinize and study things, and were capable of keeping in touch with the masses and of expressing themselves to some extent in writing to form a workers spare-time theoretical force. This force formed in line with the principle of combining the old, the middle-aged and the young recruited many young workers. Now, the theoretical groups at the factory and workshop levels have a total of more than 80 members, and 80 percent of them are young workers.

Vanguard in the Criticism of Lin Piao and Confucius

What role has this theoretical force played?

First, members of this force form the vanguard in the criticism of Lin Piao and Confucius.

In June last year, when criticizing the "theory of genius" advocated by Lin Piao, some workers felt that this was a "tall subject" and were incapable of laying hold of the essentials. The theoretical group of the 4th workshop opportunely studied the relevant teachings by the revolutionary teachers and looked up some books on history of philosophy. Although at that time they had a less than deep understanding of the relations between the criticism of Lin Piao and the criticism of Confucius, they linked up the various fallacies including "born with knowledge," advocated by Confucius, Mencius, Tung Chung-shu and others with Lin Piao's "theory of genius" for mass discussion. Eighteen subjects for criticism were worked out. The relevant data were then handed over to the masses, and as a result, a wave of enthusiasm for making criticism verbally and in writing was whipped up.

In October last year, in accordance with the spirit of the CCP Peking Municipal Committee's directive on the criticism of Lin Piao and Confucius, the workers' theoretical group studied a series of writings and directives by Chairman Mao on the criticism of Lin Piao and Confucius. It compiled and printed Lu Hsün's speeches and statements criticizing Confucius and an analysis of ten sinister speeches by Lin Piao and Confucius for distribution to the workers of the printing press. Included therein were Confucius' call for "return to propriety" and Lin Piao's call for restoration; Confucius' advocation of "government by virtue" and Lin Piao's rabid attack against the proletarian dictatorship as "government by force"; Confucius' advocation of "excelling in learning in order to be an official" and Lin Piao's malicious vilification of the rustication of educated youths as "reform through labor in disguise," etc. In this way, Lin Piao and Confucius were bundled together for criticism. The broad masses of workers were made to further see clearly the ultra-right essence of Lin Piao's revisionist line.

Over the course of several months, this printing press has published over 80 issues of a special journal for criticizing Lin Piao and Confucius. At the factory and workshop levels, were held over 50 criticism general meetings. The workers have written spate of sharp and pungent articles to criticize Lin Piao and Confucius and some of them have been published in the Jen-min Jih-pao and Pei-ching Jih-pao. These are inseparable from the efforts of the workers theoretical group.

Second, they are tutors for guiding the masses in the study of theory.

When studying the "Three Sources of Marxism and Its Three Components," "The State and Revolution" and other works by Marx and Lenin last year, the members of the workers theoretical group joined the masses in study and discussion and went deep into the midst of squad units to help the broad masses

of workers deepen their understanding of the relevant texts. Over the course of more than one year, they have compiled and written over 150 pieces of supplemental instruction materials, conducted over 80 supplemental instruction sessions in workshops and squad units and helped the workshop Party branches to set up 14 study offices. An impetus was thus given to the study of theory by the working masses in the whole factory.

Third, they are useful assistants to the Party organization in tackling major issues.

The work sites of the 7th workshop were relatively scattered. In the second half of last year, the struggle to criticize Lin Piao and Confucius in some squad units was for a time not active enough. The workshop Party branch let members of the theoretical discussion groups help leading members of the Party branch go to the electrical engineering squad to lay hold of spots. They aroused the masses in discussing the great significance of this struggle, heightening their awareness and energetically opening fire on Lin Piao and Confucius. The Party branch summed up and popularized the experience of the electrical engineering squad, thus giving impetus to the criticize Lin Piao and Confucius struggle in the workshop. The workers' theoretical group also conduct propaganda and education in close coordination with Party committee work. For instance, when promoting young cadres and women cadres, its members played a very effective role in helping the masses to criticize Confucius' "excelling in learning in order to be an official," "men being superior to women," etc.

Training in the Course of Struggle

How to train this workers theoretical force? Generally speaking, experience of the Peking People's Printing Press shows that we must persist in training in the course of struggle, push those trained to the forefront of class struggle and two-line struggle and let them study theory, raise their level and play their role in struggle. In the process of training, the Party committee of the plant paid great attention to solving three problems.

(1) Give first place to ideological development.

Before the great proletarian cultural revolution, this plant had trained a number of spare-time literary and artistic creation backbone elements. Most of them grew up quite satisfactorily, but after achieving something, some slackened their effort in the transformation of their world outlook and were unable to resist the corruption of bourgeois ideas. "With pen and paper in hand, they have fame and wealth in mind." Consequently, they fell.

This time, the Party committee of the plant seriously summed up this lesson learned from experience and deeply felt that there was no "fuse box" in class society that class struggle in the ideological area could not but be reflected in the workers' theoretical force and that there was still the struggle between the bourgeoisie and the proletariat in their contention for the younger generation. This was a fact. Although the members of the workers theoretical group were recommended by the workshops and their thinking

was relatively good, yet some showed the tendency toward over-concentration on reading and the pursuit of fame and wealth. There were also people who felt that it was a risky business to take up theoretical work and that failure to do a good job would make them liable to mistakes. In light of these ideas, the Party committee persisted in placing proletarian politics in command and constantly giving them education in ideology and political line. It paid particular attention to laying hold of problems showing a tendency, associating practice with the unfolding of active ideological struggle, and helping them strengthen their consciousness in studying theory for the revolution and fighting for the defense of Chairman Mao's revolutionary line.

A young worker acted as a theoretical tutor and made faster progress. He became self-complacent and looked down upon others. A leading member of the Party branch of the workshop engaged him in over ten heart-to-heart talks. He sternly criticized and warmly helped the worker, thus enabling the latter to raise his awareness. When studying the documents of the 10th National Party Congress last year, this young worker humbly learned from the old workers and took the initiative to give tutorship in various squad units. He helped the Party branch run a study class for three terms, and seven persons sum up their understanding in the study of the documents of the 10th National Party Congress. He gave an impetus to the study effort in the workshop, and he himself was also educated. In the struggle to criticize Lin Piao and Confucius, he took the initiative in integrating himself with the old master workmen and joined them in studying revolutionary theory and in making criticism, thus further raising his awareness of the two-line struggle.

(2) Implement the policy of linking up theory with practice.

The Party committee of the plant is of the view that the policy of linking up theory with practice consistently advocated by Chairman Mao is a policy that must be doggedly followed by the spare-time theoretical team force of the workers. But in the process of implementing this policy, there is likewise struggle.

Some people at first thought, "Since we work at the basic level, conditions there are clear to us, and the tasks of the greatest urgency is to read and study." They therefore attached no importance to maintaining close contacts with reality. Individuals "prepared lessons and wrote articles behind closed doors." They wrote bulky books that were not well received by the workers.

The Party committee opportunely led the members of the theoretical group to sum up experiences and absorb lessons. When arranging, examining and summing up work, the Party committee also constantly taught them not to depart from the masses and from reality, and called on them to take as their focal points of study and research the problems raised by the masses in the study of theory and in the criticism of Lin Piao and Confucius and to conduct and guide study on the basis of reality. The Party committee also urged the young workers among them to learn more often from the old workers and guard against departure from reality. It also urged the old workers among them to pay attention to making use of revolutionary theory to sum up their own practical

experience and refraining from confining the discussion to the matter at issue. Thus, the old were made to lead the young and the young were made to help the old. They made up what they lacked in theory or practice for mutual improvement.

In the course of training backbone elements for the criticism of Lin Piao and Confucius at the end of last year and recently, the Party committee of the plant paired off the members of the theoretical group and the old workers filled with bitter memories and deep hatred to run study classes. The old workers linked together family history, factory history and their personal experience, and by recalling the past and making comparisons, they criticized the reactionary essence of Lin Piao's imitation of Confucius in "subduing one's self and returning to propriety." The old workers' criticisms were recorded and collated by the young workers, and over a dozen of articles criticizing Lin Piao and Confucius were written.

(3) Create conditions for study and seriously read in the course of struggle.

The Party committee of the plant organized them to repeatedly criticize Lin Piao's crime in undermining the study of works by Marx, Lenin and Chairman Mao, criticize such fallacies as "taking the shortcut" advocated by Lin Piao and raise consciousness in the assiduous study of works by Marx, Lenin and Chairman Mao. Meanwhile, the Party committee created for them certain conditions for study. For instance, in light of the study content, it organized them to study one step ahead, study a bit more and study deeper. It enlisted their participation in the study class for cadres and backbone elements held in the printing press. It also specially held short-term reading classes for members of the theoretical group or sent them to study at the reading class held at a higher level or to listen to supplemental instruction lessons given at colleges and institutions of higher learning. Over the course of one year or longer, the great majority of them have read the Selected Works of Mao Tse-tung, Vol. I-IV, "The Communist Manifesto," "Critique of the Gotha Program," "The State and Revolution" and other works. Some people has gone through once the six Marxist-Leninist works stipulated by the Party Central Committee. Their enthusiasm for study is very high. Many people made use of their spare time and their holidays to read and study, and persevered in the practice. Some people often worked late into the night writing down what they had gained in study and preparing outlines of supplemental lessons. (NCNA Correspondent)

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CRITICISM OF LIN PIAO AND CONFUCIUS

Confucian Concepts Are "Sacred Doctrines" of Reactionary Ruling Classes

(NCNA-English Peking, Apr. 7, 1974)

an article written by ko jung-chin of peking teachers' university in the "peking daily" points out that the reactionaries of various dynasties revered the doctrines of confucius as "sacred" for more than 2,000 years and used them to suppress the people, oppose reforms and carry out counter-revolutionary restoration.

liu shao-chi, lin piao and other political swindlers used the doctrines of confucius and mencius to push counter-revolutionary revisionist lines and try to subvert the dictatorship of the proletariat and restore capitalism.

this article, entitled "confucian concepts are 'sacred doctrines' of reactionary ruling classes," reads in part as follows:

the period in which confucius lived was one of transition from slavery to feudalism. the rule of the declining slaveowners became more decadent and their economic exploitation and political oppression of the slaves became more brutal. slaves waged resistance and uprisings in various states. with the appearance of iron implements and the use of cattle, the new embryonic feudal relations of production gradually developed within the body of the slave society. the landlord class which represented the new feudal relations of production waged a sharp struggle to seize power from the slave-owning class. the struggle between the new rising social force and the declining slave-owning class, between the reformers and the conservatives and between opposition to restoration and restoration went on for a long time.

during this period of tremendous change, confucius obstinately maintained the stand of the declining slaveowners and tried to turn the wheel of history back. he founded the confucian school and created reactionary public opinion to preserve and restore slavery. he did this to meet the needs of the declining slaveowners in opposition to the revolution.

the core of the reactionary concepts of confucius was "benevolence". a dialogue between confucius and his disciple yen yuan recorded in the "analects" (a book compiled by confucius' disciples to record his discourses, sayings and acts) best explains the reactionary nature of "benevolence". yen yuan asked what "benevolence" was. confucius replied: "benevolence means to restrain oneself and return to the rites." the "rites" referred mainly to the hierarchical system of ranks instituted by the slave states of the western

chou dynasty (11th century b.c. -- 770 b.c.). he advocated restraining one's desires and returning to the institutions created by the "rites of chou". he thought that not acting in conformity with these rites undermined the ruling order of the dictatorship of the slaveowners. this shows that confucius was a reactionary who acted against the trend of history.

confucius' reactionary concepts were closely associated with his theory of the "mandate from heaven". confucius' main political aim in talking about this theory was to make people believe that the slave society existing since the yin-shang dynasty (16th century b.c. -- 11th century b.c.) had been arranged by heaven and was sacred and inviolable. so he abused all statements and acts against the slaveowners' rule as coming from those who did not "know the ordinances of heaven" and not "stand in awe of them". confucius alleged that the concept of "benevolence", which he used to further his attempt to restore slavery, had been bestowed by heaven and that "the superior men" of the slave-owning aristocracy were born "men of virtue". proceeding from this reactionary theory of the "mandate from heaven", confucius did his utmost to push the idealist a priori ideas that the "sage" was "born with knowledge" and that the oppressed slaves were born stupid. he claimed that "only the highest who are the wise and the lowest who are the stupid cannot be changed." the reactionary philosophical stand of confucius was identical with his reactionary political stand.

nor was confucius content to spread everywhere his concept of "benevolence" in a bid to restore old institutions; he also taught his disciples to "die to preserve their virtue", that is, to work for the restoration of slavery at the risk of their lives.

confucius pinned his hopes for a restoration on the later followers of the confucian school, whom he trained through lectures to be intellectuals serving the restoration of the slave system. after confucius died, two of those continuing the confucian doctrines, tzu szu (the grandson of confucius who elaborated on his doctrine of the mean) and mencius (390 b.c. -- 305 b.c., a disciple of tzu szu), upheld and developed reactionary confucian ideas, did their best to sustain and restore the moribund slave system and opposed all progressive social change. even after chin shih huang, the first emperor of the chin dynasty, conquered the six other warring states and established his centralized feudal monarchy in 221 b.c., representatives of the confucian school still clung to the stand of the declining slave owners and created counter-revolutionary public opinion for their attempts to stage a come-back. invoking what was ancient to negate the present, these confucianists attacked the chin dynasty and demanded that chin shih huang turn the wheel of history back by abandoning revolutionary change and reviving the system of dictatorship of the slave owners. worthy to be called a great proponent of preferring the present to the

past, chin shih huang insisted on reform, opposed retrogression and dealt resolute blows at the counter-revolutionary restorationist activities. he ordered that, with the exception of the annals of the state of chin and books on agronomy and medicine, all other books, which were blameworthy for using the past to ridicule the present, be burned. he also suppressed in hsienyang 460 confucian scholars who conspired for a counter-revolutionary restoration. this constituted the well-known (burning books and burying alive confucianists).

confucian ideas later became the official ruling ideology of feudal society. their essence suited the needs of all reactionary rulers. we know that the feudal landlords, when they were seizing power from the slave-owning aristocrats, were revolutionary and progressive, stood for change and opposed confucius' reactionary ideas of upholding the slave owners. but after they had taken power and become rulers and new aristocrats themselves, they were confronted with the resistance and struggle of the peasantry which had come into being with them, and they gradually turned into their opposite and became reactionary and decadent forces which wanted to prevent further social progress. they then needed to foster an ideology that would theoretically present feudal rule as rational and eternal. confucian ideas, which opposed revolution, stood for conservatism and offered a theoretical basis for the rationality of exploitation and oppression and the irrationality of rebellion, conformed completely to the political needs of the landlord class. hence, confucian ideas were in the course of time modified into the ruling ideology of the landlord class to defend feudal exploitation, and they became a weapon that the feudal rulers used to preserve their reactionary rule, suppress peasant uprisings, usurp the fruits of these uprisings and launch vengeful counter-attacks on rebelling peasants. later on, confucian ideas became a reactionary ideological support for a feudal restoration after the bourgeois revolution of modern times. his prestige and status were constantly elevated. as lu hsun aptly put it: "it was those in authority who raised confucius up in china, making him the sage of those in authority or those anxious to be in authority, a sage having nothing to do with the common people." for more than 2,000 years, the feudal dynasties invariably pulled out the corpse of confucius to prop up their tottering reactionary rule after each peasant uprising or peasant war.

the han dynasty (206 b.c. -- 220 a.d.) was founded by stealing the fruits of a peasant uprising. to uphold centralized feudal rule, emperor wu, representative of the landlord class, accepted the proposal to "suppress the hundred contending schools and revere confucianism alone" set forth by the idealist philosopher tung chung-shu. by banning the activities of the other schools, emperor wu instituted confucianism as the official philosophy of the ruling class, thus laying the cornerstone of confucianism as the sole authority for china's feudal society which lasted

for the next two millennia. tung chung-shu put forward the "three cardinal guides", namely ruler over subject, father over son and husband over wife, and the "five constant virtues", namely benevolence, righteousness, propriety, wisdom and sincerity. the ruling class used these to maintain feudal rule and described them as ordained by heaven. from that time on, these precepts remained the highest political and moral standards of chinese feudal society. chairman mao has pointed out: "these four authorities -- political, clan, religious and masculine -- are the embodiment of the whole feudal-patriarchal ideology and system, and are the four thick ropes binding the chinese people, particularly the peasants."

as chinese feudal society entered the period of the sung dynasty (960 a.d. -- 1279 a.d.), class and national contradictions further sharpened and maintaining the reactionary rule of the feudal landlord class became increasingly difficult. to strengthen their rule, it was imperative that the feudal rulers strengthen their ideological control and suppress revolutionary ideas among the people in general and among the peasants in particular. chu hsi, the protagonist of the rationalist (neo-confucian) school, undertook to compile a collection of confucian works, including the "analects" which records confucius' words and deeds and "mencius" which records his words and deeds, with detailed annotations. they became classics of the exploiting classes and compulsory textbooks for feudal intellectuals. chu hsi described the feudal moral code consisting of the "three cardinal guides and five constant virtues" as universal principles which everyone must obey unconditionally. he said: "ruler and subject, father and son, each has his fixed place which does not change, and this is the constant way of things." this meant that the feudal hierarchy too must not be changed. if the ruler wanted his subject to die, the subject must die; if the father wanted his son to perish, the son must perish. the feudal rulers of later times, without exception, used this reactionary ideology to control and oppress the people and prevent them from rising in revolution. tai chen, a materialist philosopher of the ching dynasty, hit the nail on the head when he described this as "killing people on grounds of rationalism". for this doctrine of rationalism served the needs of the ruling class in the later stage of feudal society.

but the doctrines of confucius and mencius could not save feudal society from destruction. from the time of the opium war in 1840, china gradually was reduced to a semi-colonial, semi-feudal society. old feudal oppression plus new imperialist aggression threw the chinese people into an abyss of suffering. they rose in resistance. the peasant war of the taiping heavenly kingdom led by hung hsiu-chuan broke out in 1851 and directed its spearhead against the ching dynasty, lackey of imperialism, and its ideological control. the collapse of the whole feudal system was beginning. with dauntless revolutionary spirit hung hsiu-chuan first ferociously attacked confucianism, the spiritual

fetter which protected feudalism and enslaved the working people. he openly pulled down confucian temples and threw away spirit tablets of confucius whom the feudal rulers revered as a "sage". with deep-seated hatred for the peasant revolution, the arch-executioner tseng kuo-fan vigorously spread the doctrines of confucius and mencius to help maintain the tottering reactionary rule of the ching dynasty and create reactionary public opinion for his suppression of the uprising of the taiping heavenly kingdom. with confucian preachings in one hand and a butcher's knife in the other, tseng kuo-fan put down the peasant uprising with fire and sword and launched vengeful counter-attacks on the peasants. the hunan army led by tseng kuo-fan captured tienching (now nanking), the capital of the taiping heavenly kingdom, and massacred soldiers of the taiping heavenly kingdom and their wives and children in their hundreds of thousands.

not long after his counter-revolutionary coup d'etat on april 12, 1927, chiang kai-shek hurried to chufu, birthplace of the "sage", on a farcical pilgrimage in order to consolidate the fascist dictatorship of the big landlord class and the bourgeoisie. he extolled confucius as a "master of benevolence and righteousness for thousands of years to come" and an "outstanding example of ethics for thousands of later generations".

chiang kai-shek pressed on with the "new life movement" centering on "propriety, righteousness, honesty and a sense of shame" during the second revolutionary civil war period (1927-1937). he carried on a back-to-the-ancient educational movement of worshipping confucius and studying the confucian classics, using the doctrines of confucius and mencius as an ideological weapon to suppress the revolution and oppose marxism.

the history of the past 2,000 years and more shows that in order to defend their reactionary rule, each and every chinese reactionary ruling class and its representatives always think of hailing confucius and make use of his corpse to resist social revolution and hold history back. like the rolling torrent of the yangtze, the people's revolution smashed the trammels of feudal thinking. feudal dynasties collapsed one after another, the reactionary movement to restore a monarchy was defeated and the last dynasty, that of the chiang family, was pulverized by the wheel of history.

liu shao-chi and lin piao peddled the doctrines of confucius and mencius in an attempt to subvert the dictatorship of the proletariat and restore capitalism.

not long after the founding of new china, the renegade, traitor and scab liu shao-chi also went on a pilgrimage to confucius' birthplace. when imperialism, revisionism and the reactionaries abroad and class enemies at home launched wanton attacks on the proletariat in 1962, liu shao-chi, to subvert the dictatorship of the proletariat and restore

capitalism in china, re-issued his sinister book on "self-cultivation" and peddled the doctrines of confucius and mencius to serve his revisionist line.

like representatives of all other reactionary classes in history, lin piao, this careerist, conspirator and double-dealer, sang the praises of the confucian school. confucius said: "those born with knowledge rank highest" and "only the highest who are the wise and the lowest who are the stupid cannot be changed"; lin piao and company advocated "innate genius". mencius said: "if it is heaven's will to establish peace and order throughout the land, at the present day who is there but me to achieve this?"; lin piao and company frenziedly boosted themselves as geniuses of "foresight and vision" and "super-geniuses", and alleged that the staging of a counter-revolutionary coup d'etat "has been placed by history on us". they even shamelessly glorified themselves as "heroes" who created history and claimed to be sages above knowledge, practice, the masses and history. lin piao wanted to "have everything under his command and everything at his disposal", to create public opinion for staging a counter-revolutionary restoration.

lin piao peddled confucian "virtue", "benevolence and righteousness" and "loyalty and forbearance", directing his spearhead against the dictatorship of the proletariat so as to drag history backward. he viciously slandered our dictatorship as "autocracy" and "one-man rule" in an attempt to change the party's basic line, oppose the socialist revolution and change the nature of the dictatorship of the proletariat. he aimed to help the overthrown landlord class and the bourgeoisie regain power, reverse the verdicts on monsters of all kinds and allow them to exercise a fascist dictatorship. that was what they meant by "virtue".

lin piao also made use of confucian ideology to organize his counter-revolutionary contingent and establish his fascist rule. he took "loyalty to the ruler" of the confucian school as the "major ethical principle" for his counter-revolutionary followers and demanded that they be loyal to him forever. when they had premonitions of their inevitable destruction, they raised the reactionary slogan "succeed, or die to preserve virtue" modelling this on confucius' "sacrifice one's life to preserve one's virtue complete". however, the reactionary confucian ideology could not help them succeed in their counter-revolutionary cause and save them from doom. like all other reactionary ringleaders who attempted to stage a comeback, lin piao ended in total ruination.

SPRING FARMING

Spring Farming on North China Plain

(NCNA-English Shihchiachuang, Apr. 7, 1974)

on the vast hopei plain, an important grain and cotton producer in north china, the cadres and commune members, full of revolutionary zeal, are busy with spring farming in order to get a good harvest this year. ninety per cent of the labour force has been involved.

the movement of criticizing lin piao and confucius gives a tremendous impetus to spring farming. wherever we went, we saw cadres and commune members doing collective productive labour in the day time and criticizing lin piao and confucius during work intervals and in the evening. they studied works by marx, engels, lenin and stalin and by chairman mao in connection with the movement. articles and cartoons by cadres and commune peasants were put up on the walls. many rural cadres said that spring farming this year was well done at a good speed because the movement of criticizing lin piao and confucius fired the enthusiasm of the commune members for socialism.

inspired by the slogan "cadres must go to the grassroots to speed up farm production", a hundred thousand provincial, regional, county and commune cadres have gone to the grassroots units to join the commune members in the criticism of lin piao and confucius while guiding and taking part in farm work.

the winter wheat on 2,666,000 hectares, 400,000 hectares more than last year's, is growing well. field management is being strengthened. the province has finished sowing the scheduled 173,000 hectares to barley, spring wheat and peas and started sowing early-ripening maize and millet.

the people of the province last year displayed revolutionary spirit in surmounting a serious drought and reaped a record grain harvest. after autumn harvest, five million commune members, or even eight million at times, worked on water conservation and farmland improvement. they have added 13,000 pump wells, built 25,000 small water conservancy projects, levelled 800,000 hectares of farmland, built 33,000 hectares of terraced fields in mountainous areas and collected large quantities of manure.

in the hohengcheng brigade of chengan county, an advanced unit in the province in learning from tachai, the national pace-setter, the commune members are watering the wheat fields for the second time. they told us that the water conservancy projects built in the past years provided

all the water they wanted. li ming-shan, deputy secretary of the brigade party branch, said: "under the spur of the movement to criticize lin piao and confucius, the commune members worked day and night carting fertilizer to the fields and finished sowing spring wheat a dozen days earlier than last year."

the cadres and commune members of the brigade have in recent years worked out a dozen combinations of crops for inter-planting and catch crop that enabled most of the farmland to yield two crops a year and three crops in some places, as against one before scientific farming started. the brigade last year got 12 tons of grain per hectare, three times as much as in 1965, the year before the cultural revolution began, and ginned cotton output increased 46 per cent to 1.2 tons per hectare. the brigade's experience has been disseminated throughout the province where nearly half the total farmland yields two crops a year and even three in some places.

commune members of the sanchiaotsun brigade in chengting county, known for its high grain and cotton yield in the middle part of the plain, levelled more land and sank eight pump wells in the winter-spring season for expanding the paddy fields.

they are now building brick-lined underground drainage channels and laying cement irrigation pipes to facilitate mechanized farming and save more land for cultivation. the brigade is testing the method of sprinkling.

measures for increasing output throughout the province were concrete and practical as they were all made after mass discussion, according to leading cadres of the provincial agricultural department.

the industrial, transport and commercial departments in hopei are busy supplying chemical fertilizer, insecticides and farm machinery for spring farming.

local industry to aid farm production grows rapidly in line with the general principle of "taking agriculture as the foundation and industry as the leading factor" in developing the national economy.

the province, which began to make diesel engines in 1965, turned out 150,000 last year. the production of chemical fertilizer in 1973 topped the previous year by 40 per cent. more walking tractors and insecticides were turned out. in the first two months of 1974, the output of these products also rose considerably, compared with the same 1973 period.

located in the haiho river basin, hopei province was often hit by flood, waterlogging or drought before liberation. it could not meet its needs of grain.

a large-scale project to harness the river began in response to chairman mao's great call issued in 1963 "the haiho river must be brought under permanent control exclamation" it has eliminated the menace of flood and waterlogging in the main and brought fundamental changes to the river basin. the province has been basically self-sufficient in grain supply since 1969.

in the movement to criticize lin piao and confucius, the peasants contrasted past miseries with the happy life of today by recalling their personal experiences. they said, "lin piao, just like confucius, attempted to turn the wheel of history back and make us return to the evil old society to be exploited and oppressed again. we will never allow this to happen." they pledged to increase production and speed up building the new socialist village.

TREE PLANTING

Tree-Planting Drive in Central China Hsien

(NCNA-English Changsha, Apr. 6, 1974)

nanhsien county along tungting lake in hunan province is covered with weeping willows, maples, poplars, bead trees, firs, pines and fruit trees thanks to the mass tree-planting drive since the founding of the people's communes. this averages one hundred trees per capita.

situated on an alluvial plain, the county has a circuit of more than 250 kilometres. lakes and river banks were rank with weeds, and trees were few in the past.

the people have responded to chairman mao's call "cover the country with trees", particularly during the great proletarian cultural revolution. they started to build shelterbelts and develop forests of timber and other trees of economic value in a planned way. trees now grow along roads and canals and around villages and houses. the county now has 98 state or commune forestry farms. all communes and production brigades have tree nurseries.

apart from regular forestry workers, more than 50,000 people turned out every winter and spring since 1970 to plant more than 43 million trees, equal to half the total planted in the county since liberation.

sandy soil and the high water-table caused a low survival rate of trees. the people dug ditches to lower the water-table and improved the soil so that trees would grow well.

TIMBER PRODUCTION

Northeast China Provinces Fulfill First Quarter Timber Production Plan

(NCNA-English Peking, Apr. 5, 1974)

china's major timber producers of heilungkiang and kirin provinces fulfilled their first quarter production plans ahead of schedule. they felled and transported more trees than in the same 1973 period. the lumbermen and cadres in the two northeast china provinces carry out revolutionary mass criticism of lin piao and confucius before and after work time in line with the principle of "grasping revolution, promoting production". they criticized lin piao for attempting to restore capitalism through the use of the confucian canon "restrain oneself and return to the rites" and for slandering the labouring people as "the lowest are the stupid". this further aroused their enthusiasm for carrying out chairman mao's revolutionary line.

the shukuang timber centre in heilungkiang completed its production plan for the first quarter, output being double that in the same 1973 period.

there is a women's team working alongside men in the forests of the tungsheng timber centre of kirin province. the 37 young women workers fulfilled their production plan for the first quarter 32 days ahead of time.

INDUSTRIAL OUTPUT

Central China City Improves Industry

(NCNA-English Wuhan, Apr. 6, 1974)

gross industrial output of up-and-coming yichang, a central china industrial city along the yangtze river, last year was 5.6 times that in 1965, and the variety of major products doubled.

the city now produces iron and steel, machinery, power, ships, paper, chemicals and pharmaceuticals, electronics, rubber, textiles, building materials, and meters and instruments.

the workers and cadres made these big advances self-reliantly in the course of criticizing the revisionist lines of liu shao-chi and lin piao during the cultural revolution which began in 1966.

a machinery plant producing oil presses in 1965 sent 90 per cent of its experienced workers and 80 per cent of its equipment to new plants making diesel engines, machine tools and other machines, as well as a foundry. remaining in the plant were around two dozen experienced workers and 30 general lathes, drilling and milling machines. "we are masters of the socialist country. now we have fewer people and equipment, but we will do more for our country," said the old workers confidently.

they made 36 machine tools with the equipment and within six months in 1966 set up a production line for making pump valves. the output of oil presses has risen considerably. the structure of the press was improved in recent years and production time was cut by 13 per cent. since 1972 they have turned out 100-ton and 300-ton hydraulic presses. veteran workers enlarged the grinding head in order to trial-produce a 100-ton semi-automatic hydraulic packing machine.

another plant, which produces steel balls was set up in 1970 and last year asked to raise output for agricultural and mining machinery. the plant party committee encouraged the workers to find ways to deal with the shortage of the equipment and technical personnel. in a few days 119 suggestions and 18 major innovations had been proposed. the annual target was met 43 days ahead of time. balls for farm machinery shot up 2.8 times compared with 1972 and for mining machinery, 33 times.

the workers during the cultural revolution have been guided by the general principle formulated by chairman mao for developing the national economy: "take agriculture as the foundation and industry as the leading factor". the city now turns out more than 30 kinds of products for agriculture, including phosphorus fertilizer, insecticides, cement, diesel engines and plastic sheets. total output value of industries that serve agriculture last year was six fold the 1965 amount. the workers recognize that support to agriculture is not solely a production matter, but helps consolidate the national economy, the worker-peasant alliance and the dictatorship of the proletariat. therefore, they work with a high sense of responsibility.

yichang had virtually no modern industry under imperialist and kuomintang reactionary rule before liberation. the city had only a small power plant with a generating capacity of 500 kilowatts and a few small handicrafts workshops.

SANITATION WORK

Mass Sanitation Work in China's Largest City

(NCNA-English Shanghai, Apr. 7, 1974)

the metropolis of shanghai has many small lanes off main roads where the people turn out in force one day a week with brooms and dust pans to tidy up the neighbourhood. they want to follow chairman mao's instruction of "prevention first" in health work.

some 200 voluntary health workers, most retired workers, are setting pace for the 1,400 households in lane no. 3 off wanhangtu road, which used to be littered with garbage from the squalid thatched huts the working people lived in before liberation.

new tile-roofed houses now provide the people with comfortable surroundings. helped by the party and the people's government, the residents after liberation levelled the ground, removed the noisome garbage and began to deal with epidemic diseases that took a heavy toll of lives in the old days. hungry and poor, the working people used to be plagued by flies and mosquitoes, rodents and bedbugs.

shanghai is a port and its populace is sanitation-conscious. monthly city-wide health campaigns deal with vermin and rodents in order to prevent disease and improve environmental sanitation. special clean-ups, involving large numbers of workers, housewives and students, make the city spick and span for may first, china's national day on october first, and in spring and autumn.

professional health workers and the masses cooperate in the sanitation work under leading bodies set up at the city, district, neighbourhood and factory levels. about 20,000 para-medical workers and 60,000 mass health work activists make up the main task force. the laoshan neighbourhood in the downtown huangpu district has two hospitals, ten disease prevention and treatment stations in its lanes. factories, shops, schools and lanes have formed a 400-member network of health workers.

the people have planted 270,000 trees in the city in the past two years.

hospitals send personnel to help train "barefoot doctors" and give neighbourhood guidance.

mass sanitary work has dramatically brought down the incidence of epidemic encephalitis b, malaria, influenza, measles and other infectious diseases.

SAVINGS BANKS

Visit to Central China Savings Bank

(NCNA-English Wuhan, Apr. 7, 1974)

a savings bank of the chechan road in central china's wuhan city is handling more savings as the people's life improves. it handled an amount of savings that rose by 89 per cent and 52 per cent more accounts were opened than in 1965, the year before the great proletarian cultural revolution began.

the neighbourhood included slums crowded with the labouring people before liberation. a big pawnshop was next to the present savings bank. at year's end, poor people would pawn whatever they had in order to pay off debts and buy food for the festivals.

the pawnshop was closed after liberation. the savings bank was set up to serve the working inhabitants whose income has risen. many people who used to go to the pawnshop opened savings accounts. of the 1,100 households in the former slums, 724 have savings accounts, totalling 98,000 yuan (rmb).

a 62-year-old grandmother described how life had changed for [illegible]. she said: "before liberation my husband pulled rickshaws and i worked as a wet nurse. we lived in a shack and could not find dry spot to lay our heads when it rained. the family was desperate for food one winter. my mother-in-law pawned her only cotton-padded coat. under the leadership of chairman mao and the communist party, our life has improved since liberation. my two sons, one cadre and one worker, joined the communist party. my daughter became a worker. we now don't have to worry about food and clothing. we have wrist watches, a radio set and furniture. we put all our surplus money in the bank."

there are more than 120 savings banks in wuhan city. bank deposits are increasing. the total amount of deposits last year was 82 per cent higher than in 1965 and 8.2 times the 1952 figure.

this is due to the growing production, wage rises and an increase in the number of wage-earners. wuhan's total industrial output value last year was 2.5 times the 1965 figure and 10.3 times the 1952 figure. prices are stable, especially those of daily necessities. the prices of medicine, radios and many other things have been cut. the people put their surplus money in the bank to support socialist construction. there are two kinds of accounts, one current and the other fixed. fixed deposits account for 83 per cent of the total.

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* FOREIGN RELATIONS *
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CHINA AND AUSTRIA

Austrian Foreign Minister and Wife Give Reciprocal Banquet

(NCNA-English Peking, Apr. 7, 1974)

austrian foreign minister rudolf kirchschlaeger and his wife gave a reciprocal banquet in the great hall of the people here this evening.

among the guests at the banquet were chinese foreign minister chi peng-fei and his wife hsu han-ping, vice-foreign minister ho ying, vice-minister of foreign trade chai shu-fan, chairman of the china council for the promotion of international trade wang yao-ting, and leading members of departments concerned, including ma jen-hui, teng kang, wang tung, li en-chiu, chou chiu-yeh and shih lin-feng.

foreign minister rudolf kirchschlaeger said in his toast: our treasurable conversation with his excellency premier chou en-lai and serious working talks with foreign minister chi peng-fei enabled us to assess the bilateral relations between austria and china and the international situation in a sincere and friendly spirit of understanding. he said: our first visit to your unforgettable country is an extraordinary experience to us. i sincerely hope that this visit will become a sound and solid foundation-stone for the edifice of our relations permeated with mutual respect and friendly feelings.

in his toast, minister chi peng-fei pointed out that minister rudolf kirchschlaeger's official visit to china was a big event in the relations between china and austria. he said: "in the past few days, we held frank and sincere talks on the further development of the fine relations between our two countries and on international issues of common concern. premier chou en-lai met and had a friendly and unconstrained conversation with mr. minister kirchschlaeger. the talks and meeting were not only conducive to promoting mutual understanding, but also made beneficial contributions to the development of the friendly relations between our two countries in the days to come."

chi peng-fei asked the austrian foreign minister to convey, after returning home, the regards of the chinese government and people to the austrian government and people.

also present at the banquet were austrian ambassador to china franz helmut leitner and his wife, members of minister kirchschlaeger's party, and other austrian guests in peking.

CHINA AND CYPRUS

Cyprus Medical Delegation Leaves Peking to Tour Other Parts of China

(NCNA-English Peking, Apr. 7, 1974)

the cyprus medical delegation headed by dr. g.n. marangos left here yesterday to tour shanghai and kwangchow before leaving for home. the delegation arrived in peking on march 29th on a visit to china at the invitation of the academy of traditional chinese medicine.

chinese vice-minister of public health huang shu-tse met with the delegation. ouyang ching, leading member of the academy of traditional chinese medicine, gave a dinner in honour of the guests.

during their stay in peking, the guests visited hospitals and the research institute of acupuncture and observed an operation under acupunctural anaesthesia. they also toured scenic spots.

CHINA AND FRANCE

Ceremonies to Mourn G. Pompidou Held in France

(NCNA-English Paris, Apr. 6, 1974)

the ceremony to mourn the death of georges pompidou, president of the republic of france, was held at the cathedral of notre dame here today.

present at the ceremony were acting french president alain poher, prime minister pierre messmer, members of the government, members of parliament and representatives of various organizations.

tseng tao, special envoy of the people's republic of china and chinese ambassador to france, attended the ceremony.

present also were representatives of more than 50 countries.

similar ceremonies were also held today in various parts of france where all government institutions and schools were closed to mourn the untimely death of president pompidou.

the funeral of the late french president took place in orvillier, in suburban paris, on april 4.

wreaths were sent by chairman mao tsetung, acting chairman of the people's republic of china tung pi-wu and premier of the p.r.c. state council chou en-lai. wreaths were also sent by teng hsiao-ping, chairman of the p.r.c. delegation to the sixth special session of the general assembly of the united nations and vice premier of the state council; chiao kuan-hua, vice-chairman of the delegation and vice foreign minister who are passing through paris; former chinese ambassador to france huang chen, chief of the p.r.c. liaison office in the u.s.a. who is returning to his post via paris; and tseng tao, chinese ambassador to france.

CHINA AND JAPAN

Chinese Sports Friendship Delegation Calls on Bereaved Family of Late Mr. Kojo Goto

(NCNA-English Yokohama, Apr. 7, 1974)

the visiting chinese sports friendship delegation called on suzuko goto, widow of the late mr. koji goto, and her family in nagoya yesterday afternoon.

the late mr. koji goto was formerly president of the japanese table tennis association.

the hosts and guests had hearty conversations on friendship between the chinese and japanese peoples. they had dinner together.

head of the chinese delegation chao **cheng-hung** said at the dinner that mr. koji goto had made an active contribution to the friendly exchange in table tennis between china and japan and to friendship between the two peoples.

atsushi goto, son-in-law of the late mr. koji goto, told the chinese delegation that he will continue to work for the promotion of japan-china friendship. he also wished the second asian table tennis championships success.

CHINA AND KOREA

Chong Dong Ik, Chi Gyong Su Visit CPV Fallen Heroes Cemetery

(NCNA-English Pyongyang, Apr. 5, 1974)

on behalf of president kim il sung, the great leader of the korean people, chong dong ik, chief secretary of the south pyongan provincial committee of the workers' party of korea, and lieutenant general chi gyong su, deputy commander of the garrison command of the korean people's army, this morning visited and laid a wreath at the cemetery of fallen heroes of the chinese people's volunteers in hoechang county, south pyongan province where the former headquarters of the chinese people's volunteers was located.

comrade chong dong ik; lieutenant general chi gyong su; yom sang gi, vice-chairman of the south pyongan provincial administrative committee; kim hak son,

chief secretary of w.p.k. hoechang county committee of south pyongan province; and ryu chun song, chairman of the hoechang county administrative committee laid wreaths at the cemetery on behalf of the ministry of the people's armed forces, the w.p.k. south pyongan provincial committee and the south pyongan provincial administrative committee, the w.p.k. hoechang county committee and the hoechang county administrative committee respectively.

liu chun-pei, counsellor of the chinese embassy in korea, chen chien-wu, member of the chinese people's volunteers of the korean-chinese side to the korean military armistice commission, also went to hoechang county and laid wreaths at the cemetery.

visiting the cemetery were also cadres from the ministry of the people's armed forces, the foreign ministry as well as local cadres.

li duk ryok, chief secretary of the hyongjesan district committee of the workers' party in pyongyang; tong tae sun, chairman of the hyongjesan district administrative committee; chinese ambassador li yun-chuan and wang yu-chih, military attache of the chinese embassy, today went to hyongjesan district and laid wreaths at the cemetery of fallen heroes of the chinese people's volunteers there.

MALAYSIA

"Voice of Malayan Revolution" Denounces Soviet Social-Imperialist Expansion in Southeast Asia

(NCNA-English Peking, Apr. 7, 1974)

soviet social-imperialism is stepping up its expansion in southeast asia and trying to peddle its sinister ware of "asian collective security system", says the "voice of malayan revolution" in an article yesterday.

the article says that soviet social-imperialism has intensified its penetration into southeast asia. through its embassies, and other channels, soviet revisionism has carried out unbridled expansion and espionage activities in southeast asia.

at present, the article goes on, about 60 soviet freighters, fishing boats or research ships enter and

leave singapore every month. the southeast asian-australian regional branch of aeroflot, the soviet air line, is also located in singapore. since last june, aeroflot flights from moscow to singapore has increased to three times a week. a new moscow-djakarta line through new delhi, bangkok and singapore was opened on april 2.

the article says that soviet social-imperialism is also peddling its revisionist, anti-communist and anti-popular sinister wares in the malay peninsula under the signboard of "aid" and "cooperation", sending spies, bribing local agents, stepping up economic infiltration and extending its tentacles to other fields.

the article stresses that the soviet revisionist infiltration is "closely linked with the peddling of brezhnev's 'asian collective security system', an integral part of the new tsars' expansionist scheme to build hegemony in asia".

the article points out, "at a time when soviet social-imperialism and u.s. imperialism are increasing their military strength in the indian ocean, the soviet revisionist renegade clique has not only shipped six special monuments from moscow to georgetown, penang state, to glorify the old tsars; it also plans to send a cruiser to the inaugural ceremony of the monuments for the aggressor troops of the old tsars in georgetown. in so doing, the soviet revisionist renegade clique obviously attempts to encourage the soviet navy engaged in aggression in the indian ocean."

the article says in conclusion, "the soviet union of today is imperialism under the signboard of 'socialism'. however glibly brezhnev and his ilk may talk about 'peace', 'security', 'friendship' and 'cooperation', they cannot cover up their vicious features as imperialists."

CHINA AND MEXICO

Chinese Table Tennis Team Arrives in Mexico

(NCNA-English Mexico City, Apr. 5, 1974)

the chinese table tennis team led by kuan hui-kuang and his deputy shen yun-ao arrived here this evening for a friendly visit after ending a friendly visit to costa rica.

the team was met at the airport by several hundred people, including president of the mexican sports federation jose garcia cervantes, honorary president of the mexico table tennis association guillermo nasser, president of the mexico-china friendship association juan larios, president of the mexican society of friendship with people's china madame virginia chapa de salinas, and representatives of mexican table tennis players as well as chinese residents in mexico.

chinese ambassador to mexico yao kuang was also present.

president of the mexico table tennis association helios farrell arrived in the same plane with the team.

jose garcia cervantes, president of the mexican sports federation, expressed warm welcome to the chinese team in a speech at the airport. leader of the chinese team kuan hui-kuang expressed the hope that the visit will help promote the friendship between the two peoples.

before arriving in mexico, the chinese team made a 6-day visit to costa rica, during which five friendly matches were held between chinese and costa rican players. the chinese players also gave several exhibition matches and visited scenic and historical spots.

the chinese team was received and feted by adviser of the president of the republic danilo jinenez, and by director and vice-director of the bureau of physical and sports education alfredo cruz and oscar aguilar. the costa rican national table tennis association gave a farewell banquet in honour of the chinese team.

on leaving costa rica, the chinese team was seen off at the airport by president of the costa rican national table tennis association hugo mora, representatives of costa rican table tennis players and chinese residents.

CHINA AND PAKISTAN

Pakistan National Defence College Delegation Feted in Peking

(NCNA-English Peking, Apr. 7, 1974)

chang tsai-chien, deputy chief of general staff of the chinese people's liberation army, gave a banquet here this evening in honour of the delegation of the national defence college of pakistan with commodore s.s.h. ruzvi as leader and brigadier a. jamal khan as deputy leader.

attending the banquet were m.a. alvie, pakistan ambassador to china; minister naseem mirza, military attaches group captain sultan muhammad dutta, col. a.g. abid and commander m.a. qureshi, and other diplomatic officials of the pakistan embassy in peking.

the banquet proceeded in a friendly atmosphere. deputy chief of general staff chang tsai-chien and commodore ruzvi toasted the continuous development of the friendship and cooperation between the peoples and armed forces of china and pakistan.

present on the occasion were leading members of p.l.a. departments concerned, including shih hsia, yin tso-chen, hu peng-fei and chang chung.

the delegation arrived in peking by air yesterday.

CHINA AND TANZANIA

Tanzanian Second Vice President Receives Chinese Charge d'Affaires Ad Interim

(NCNA-English Dar Es Salaam, Apr. 5, 1974)

tanzanian second vice-president and prime minister r.m. kawawa received charge d'affaires ad interim of the chinese embassy chang chun-hua here this afternoon and had a cordial and friendly conversation with him.

CHINA AND UN

Chinese Delegation to Sixth Special UN Session Leave Peking for New York

(NCNA-English Peking, Apr. 6, 1974)

teng hsiao-ping, chairman of the delegation of the people's republic of china to the sixth special session of the general assembly of the united nations and vice-premier of the state council, chiao kuan-hua, vice-chairman of the delegation and vice-minister of foreign affairs, and the staff of the delegation left peking for new york by special plane this morning. huang hua, vice-chairman of the delegation and china's permanent representative to the u.n., is already in new york.

the delegation was given a warm send-off at the airport by party and state leaders chou en-lai, wang hung-wen, yeh chien-ying, chiang ching, yao wen-yuan, li hsien-nien, chen hsi-lien, chi teng-kuei, hua kuo-feng, wang tung-hsing, wu teh, su chen-hua, ni chih-fu, hsu hsiang-chien, nieh jung-chen, li fu-chun and ngapo ngawang jigme, vice-chairman of the national committee of the chinese people's political consultative conference hsu teh-heng, as well as more than 4,000 people in the chinese capital.

the sixth special session of the u.n. general assembly is to be convened to study the problems of raw materials and development as proposed by president houari boumediene of the council of revolution of the democratic people's republic of algeria in the name of the president in office of the fourth summit conference of non-aligned countries. the proposal has won the support of the majority of the countries of the world, including china. the convocation of the session marks the daily awakening of the people of the third world and the continuous strengthening of their unity, and reflects the new upsurge of the struggle of the third world countries to oppose imperialism and hegemonism, defend national independence and state sovereignty, protect national resources and develop the national economy.

peking airport today was decorated with red flags and huge streamers inscribed with "a warm send-off to the chinese delegation to the special session of the u.n. general assembly exclamation" "firmly support the countries and peoples of the third world in their just struggle to safeguard and win national independence, defend state sovereignty and develop the national economy exclamation" "the third world, unite to oppose power politics and hegemonism of the superpowers exclamation" and "long live the great unity of the people of the world exclamation"

flag- and flower-bearing well-wishers gathered at the airport early in the morning. among them were workers, rural commune members, commanders and fighters of the chinese people's liberation army, government functionaries, red guards and little red guards of the capital and students of more than 40 nationalities from various parts of the country now studying at the central institute for nationalities.

the airport burst into jubilation when party and state leaders and the comrades on the delegation arrived. cheers mingled with the beating of drums and gongs. people waved garlands and colourful streamers to give a warm send-off to the chinese delegation. teng hsiao-ping and chiao kuan-hua kept waving to the crowds in acknowledgement. before boarding the plane, they shook hands with leading members of the various departments concerned. the airport was permeated with an atmosphere of unity for struggle.

the delegation staff includes wang jui-lin, cheng yuan-hsing, chang han-chih, lo hsu, tang lung-pin, chao kung-ta, ting chih-yu, yeh shou-tseng, liu yuan-shu, hsieh ting-yung, chao li-fan, feng yu-ping, yen lien-chun and tan hsien-cheng.

present at the airport were also:

leading members of the foreign ministry, the ministry of foreign trade and the ministry of economic relations with foreign countries chi peng-fei, han nien-lung, chung hsi-tung, ma wen-po, ho ying, fu hao, yu **chan**, wang hai-jung, **yang** chi-liang, chen teh-ho, wang ming-hsiu, tang wen-sheng, li chiang, chai shu-fan, kao li-hsing, fang yi, han tsung-cheng and chen mao;

leading members of departments under the central committee of the communist party of china and other government departments keng piao, feng hsuan, lin li-yun, lo ching-chang, hsiung hsiang-hui, li li-yin, kuo yu-feng, cheng ping-nien, liu yu-fa, li chin-teh, tung hsiao-peng, yu kuang, liu chien, lung hsu, chen yung-tao, cheng chang-an, wu pao-hua, tang chang, lu tsung-ying, chiang jun-shan, yin chung-wei, lu chin-tung, lu ying, chen chun, hsiao tse-yao, chu mu-chih, kuo chuan-yu, li chin, li che-fu, mo ai, wang po-ching, chang chang-hai, tsui chung-min, jen yung-chiang, wu chien, hsu chien-sheng, lin chao-mu, wang hui-teh, chang chung-shih, yeh chih-hsin, fan hua-min, huang ching-hsi, chao wen-hsing, liao cheng-chih, yu chiu-li, su ching, wang chen, wang kuan-lan, yuan pao-hua, tuan yun, ku hsiu-lien, ku mu, sung yang-chu, liu jang-teng, chen shao-kun, yang tien-kuei, chang chen-chiang, kang shih-en, li chien-ping and chang yi-hsin, li shui-ching, chou tzu-chien, li pen-hai, kuo lu, ma yao-chi, li hsin, chang wen-pi, chien cheng-ying, yao cheng-ching, tsao lu, chen wei-chi, huang hsiao-shan, chung fu-hsiang, shen kuang, lo shu-chen, shih

yi-chih, yang kuei, chu chia-yao, sha feng, yang li-kung, chang chen-hsiu, yin cheng-chen, chen hsi-yu, yang pu-wen, fan tzu-yu, kao hsiu, lin yung-ching, liu hsiang-ping, yen chun, chiang hui-lien, liu hsi-yao, chih chun, lou shih-chin, chou jung-hsin, yueh chih-chien, liu chung-yang, yu hui-yung, hao liang, liu ching-tang, chuang tse-tung, yao hsiao-cheng, chen yu-niang, liu wei, niu shu-shen, shen wen-chang, li chi-tai, hsiao yu-ming, peng shang-yu, wang cheng, kao chun, wang tien-fu, li cheng-fang, li yu-tang, wu hsueh, huang chung-hsueh, pien chiang, wang yi, wang yang, tsao kuang-lin, peng kuan-ti, fang chiang, tsou chia-hua, liu szu-li, wu ching-tung, li meng-fu, liu ping-ching, chia lu-feng, chiao su-fen, tseng han-chou, ho lan-chieh, ma jen-hui, li shih-an, chu hui-fen and pu cho-lin;

members of the standing committee of the national people's congress pei shih-chang, chuang hsi-chuan, hua lo-keng, wu hsin-yu, lin chiao-chih, lo shu-chang, hu chueh-wen, hu yu-chih and tung ti-chou;

members of the standing committee of the national committee of the c.p.p.c.c. wang yun-sheng, liu fei, chou pei-yuan, tung chi-wu and chu tu-nan;

leading members of various general departments, services and branches of the chinese people's liberation army, the peking units and the peking garrison chang tsai-chien, li ta, wei po-ting, chang tsung-hsun, sun hung-chen, tao lu-chia, chien hsueh-sen, wang wan-lin, wang hsin, ma ning, fu chuan-tso, chang ta-chih, chung hui, liao cheng-mei, yu ching-shan, yao kuo-min, ho chin-nien, chen shih-chu, li chen, tsui tien-min, lo hua-sheng, huang wen-ming, chou yung, sung shih-lun, liao han-sheng, hsiao ke, tang liang, chen hsien-jui, teng hai-ching, wu chung and yang chun-sheng; and

leading members of the peking municipal revolutionary committee, the chinese people's association for friendship with foreign countries and the chinese people's institute of foreign affairs huang tso-chen, ting kuo-yu, hsieh ching-yi, yang chi and chou chiu-yeh.

Chinese Delegation to Sixth Special UN Session Arrives in New York

(NCNA-English United Nations, Apr. 7, 1974)

teng hsiao-ping, chairman of the delegation of the people's republic of china to the sixth special session of the general assembly of the united nations and vice-premier of the state council, chiao kuan-hua, vice-chairman of the delegation and vice-minister of foreign affairs, and the staff of the delegation arrived here by air this afternoon.

welcoming the delegation at the new york airport were abdellatif rahal, permanent representative of algeria to the united nations; rako naco, permanent representative of albania to the united nations; ion datcu, permanent representative of romania to the united nations; and kwon min jun, permanent observer of the democratic people's republic of korea to the united nations.

huang hua, vice-chairman of the chinese delegation and china's permanent representative to the united nations, and members of the chinese permanent mission were present at the airport.

also present were tang ming-chao, under-secretary-general, and sinan korle, chief of protocol of the united nations.

when teng hsiao-ping, chiao kuan-hua and the staff members of the delegation alighted from the airplane, all those present at the airport warmly shook hands with and extended enthusiastic greetings to them.

they were accorded with a warm reception by the entire staff members of the chinese permanent mission to the united nations when they arrived at the building of the mission.

the delegation stopped over in teheran and paris en route to new york.

ECAFE Session Closes in Colombo

(NCNA-English Colombo, Apr. 7, 1974)

the 30th session of the united nations economic commission for asia and the far east (e.c.a.f.e.) closed here yesterday.

at the plenary meeting yesterday morning, the e.c.a.f.e. annual report covering the period from february 24, 1973 to april 6, 1974 was passed. it would be submitted to the economic and social council of the united nations for consideration.

a declaration (colombo declaration) was adopted at a meeting on april 5. the declaration reaffirms "the aspirations, the responsibility and the will of the peoples of asia and the pacific to continue to develop their national economies on the principles of independence and self-reliance, and to promote cooperation among countries on the basis of equality and mutual benefit."

during the meetings, it adopted 13 resolutions including the establishment of a world fertilizer fund as proposed by the sri lanka prime minister mrs. sirimavo bandaranaike, the change of the name of e.c.a.f.e. into economic and social commission for asia and the pacific, rationalization of the conference structure of e.c.a.f.e., inclusion of the chinese among the working languages of e.c.a.f.e.

on april 5, when the resolution "financing the urgent balance of payments needs and long term developmental requirements of developing countries" was put to vote, adviser of the chinese delegation wang tien-tse expressed the view of the chinese delegation on the establishment of a fund for assisting developing countries. he said that the establishment of such a fund, first of all, requires consent of developing countries and it should be helpful to promoting solidarity and mutual help among developing countries and overcoming difficulties which they are facing. with regard to problems among developing countries, a proper solution should be worked out on the principle of consultation.

wang tien-tse said that up to now the international monetary fund and the international bank for reconstruction and development have not yet implemented resolution 2758 adopted by the united nations general assembly at its 26th session and have not expelled the "representatives" of the chiang kai-shek clique from them. therefore, the chinese delegation wants to make reservations about the provisions in the draft resolution concerning the i.m.f. and the i.b.r.d.

at the closing meeting, representatives of the cook islands, pakistan, nepal, afghanistan, australia and others made short speeches.

representative of the chinese delegation huang ming-ta in his speech thanked the sri lanka government for its warm hospitality and considerate arrangements, thanked the chairman of the session for his precious services in conducting the session and thanked the executive secretary and the whole staff of the secretariat for their friendly assistance to the chinese delegation.

huang ming-ta said that it was manifested once again through this session that to maintain national independence, developing national economy are the common desire of the peoples of the developing countries. in realizing this desire there will be inevitably various obstacles and difficulties. however, provided that developing countries strengthen their unity, persist in struggle, they are surely to gain victory.

during the session, many representatives from developing countries in their speeches expressed determination to develop their national economies and protect their national interests. they pointed out that problems of poverty, under development, unemployment and food still exist in this region. they expressed great dissatisfaction at the many injustices in international trade and economy and the international monetary system which have aggravated these problems and adversely effected the economic development of developing countries. they indicated that they would made efforts to change the situation.

at the closing meeting, the chairman of the session announced that the next e.c.a.f.e. meeting would be held in new delhi.

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CRITICISM OF LIN PIAO AND CONFUCIUS

Lin Piao and Confucius Are Badgers from the Same Mound

by

Cheng Shan (郑 汕) and Ch'en Hsi-hsiang (陈锡祥)
of the PLA units in Kunming

(Peking Jen-min Jih-pao, March 28, 1974)

Confucius lived in a period of dramatic social upheaval more than two thousand years ago and Lin Piao was born into the chaotic world of the present. Nevertheless, all reactionaries of the past and the present are invariably linked together by a black line.

In history, the struggle between those opposing Confucius and those honoring Confucius has always been a most violent part of class struggle. Why did the bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao bring out such a "ancient teacher" who stubbornly tried to uphold and restore the system of slavery as Confucius? He was trying to make use of the disembodied spirit of Confucius to lend him courage for turning back the wheel of history and restoring capitalism.

Confucius' "Concept of Heavenly Mandate" and Lin Piao's "Theory of Innate Genius"

The idealist "concept of heavenly mandate" and "theory of innate genius" are ideological weapons used by reactionaries in history to maintain their reactionary rule. As was pointed out by the great revolutionary teacher Lenin, "the latest philosophy is as partisan as was philosophy two thousand years ago." (Materialism and Empirio-Criticism, p. 360) Idealism "is the weapon and tool of propaganda of the reactionaries." (Collected Works of Lenin, Vol. XVII, p. 60) The "concept of heavenly mandate" advocated by Confucius and the "theory of innate genius" propagated by Lin Piao were both for carrying out counter-revolutionary restoration.

The last part of the period of Spring and Autumn Annals in which Confucius lived was a period of dramatic social upheaval which witnessed the gradual disintegration of the system of slavery and the steady rise of the feudal system. As the spokesman of the slave-owning aristocrats, Confucius was extremely hostile to slave insurrections and social reforms and was greatly pained and grieved by the state of "rites ruined and music lost" and the chaotic condition of the country. For the sake of saving the system of slavery from destruction, Confucius advanced the idealist "concept of heavenly mandate" to explain social phenomenon and create a theoretical basis for the immortality of the system of slavery. Confucius divided the people into "the wise of the highest class" and "the stupid of the lowest class." According to him, the slave-owning aristocrats belonged to the "wise of the highest class" who were "born with the possession of knowledge" and invariably represented by King Wen, King Wu and Duke Tan of the Chou Dynasty, who were all "sages." The knowledge and ability of these luminaries were bestowed by "heaven" and were inborn. They were "ordained by heaven" to come to earth to "draw up rites and compose music" and bring enlightenment to the people. On the other hand, the slaves and laboring people belonged to the "stupid of the lowest class" who were "dull and stupid and yet do not learn" and stupid by birth. He also nonsensically said that "there are only the wise of the highest class and the stupid of the lowest class, who cannot be changed" and claimed that the relations between the slave-owner and the slave, the exploiter and the exploited and the oppressor and oppressed could never be changed. For the sake of consolidating the rule of the slave-owning aristocrats, Confucius also pushed the philosophy of "the people may be made to follow a path of action, but they may not be made to understand it" to keep the people in ignorance.

However, social development is independent of man's will. From the periods of the Spring and Autumn Annals and the Warring States to the present, our country, after the disintegration of the slave society and the emergence of the feudal society, has gone through a long period of feudal society as well as semi-feudal and semi-colonial society, and after a violent struggle finally ushered in the socialist society. All the reactionary teachings of Confucius could not stop the wheel of history from rolling forward.

Lin Piao adopted the idealist "theory of innate genius" which is closely related with the "concept of heavenly mandate" based on the doctrines of Confucius and Mencius as his theoretical program for counter-revolutionary restoration. Lin Piao nonsensically said that a "genius" could only "appear once every several hundred years in the world and once every several thousand years in China." He wildly talked about "natural endowment," "inborn talent" and "intellectual capacity," and clamored that "non-recognition of genius is not Marxism." At the 2nd plenum of the 9th Party Central Committee, Lin Piao and company created an uproar by insisting on this reactionary concept of "innate genius" and said that "they will not retract that even if a sword is held against their neck."

This struggle around the question of "innate genius" is an acute class struggle. The question of "innate genius" belongs to the category of epistemology and historical concept. Are the knowledge and ability of the people innate or do they come from practice? Is history made by a few "heroes"

or by the masses? Different classes have different views. Marxism-Leninism holds that knowledge comes from practice. Chairman Mao says: "Correct ideas come from social practice, and from it alone; they come from three kinds of social practices; the struggle for production, the class struggle and scientific experiment." The wisdom and ability of the leaders of proletarian revolution also come from practice. The reason that they are able to sum up scientifically the experience of the revolution, guide the current movement and predict the future trend is because they have rich revolutionary practice, and this kind of practice is also linked up with the revolutionary political party and with the revolutionary masses. Genius is dependent not on a person or several persons but on a party, and that party is the vanguard of the proletariat. Genius is dependent on the mass line and collective wisdom.

The wild advocacy of the theory of "innate genius" by the Lin Piao anti-Party clique was a major artful device of their counter-revolutionary strategy. The eulogizing of the proletarian leader was false and their real object was to disguise themselves as "geniuses." They frenziedly donned the cape of "being consistently correct," flattered each other as "theoretical geniuses" and "military geniuses," and disguised themselves as born rulers to create public opinion for them to usurp leadership in the Party and seize power.

The idealist theory of "innate genius" pushed by the Lin Piao anti-Party clique was essentially identical to Confucius' "concept of heavenly mandate." They used idealist transcendentalism to view the history of mankind, and this inevitably lead to the idealist conception of history that "heroes are the makers of history." In their eyes, a few "geniuses" were the master of history and important affairs of the state were beyond the control of the laboring people. Confucius held that "the mean man" "does not know the ordinances of heaven, and cannot be a superior type of man." Lin Piao insulted and disparaged the people as capable only of thinking in terms of "edible oil, salt, sauce, vinegar and firewood and their wives and children," serving only as a "docile tool" to his type of "innate genius" and blindly following his instructions. Lin Piao also adopted the underhand trick of arbitrarily describing the history of struggle of the laboring people against the ruling classes over the past several thousand years as the history of coups d'etat of kings and their generals and ministers, so as to create a historical basis for him to carry out his counter-revolutionary coup d'etat.

"The people, and the people alone, are the motive force in the making of world history." The people are not only the creators of material wealth and spiritual wealth, but also the decisive force that pushes history forward. The "palace coups d'etat" of the landlord and bourgeois classes could not determine the general trend of the development of history. The progress of Chinese society is motivated by the revolutions of the people. The agents of the reactionaries who wormed their way into the revolutionary camp shared no common point of interest with the people and are only stumbling blocks in the way of revolutions, and one by one they have been swept by the people onto the garbage pile of history.

Confucius' Effort "To Revive States That Have Been Extinguished" and Lin Piao's Effort To Usurp Leadership in the Party and Seize Power

The great leader Chairman Mao points out: "All revolutionary struggles in the world are aimed at seizing political power and consolidating it. The desperate struggles waged by the counter-revolutionaries against the revolutionary forces are likewise solely for the sake of maintaining their political power." In dramatic social reforms, the reactionary forces representing moribund power, must invariably wage a life-and-death struggle against the newly emerging forces of the revolution in an attempt to uphold or restore their reactionary rule. This was so with Confucius and also so with Lin Piao. They both had an essentially similar reactionary political program.

In the last part of the period of Spring and Autumn Annals in China, the newly emerging landlord class which exuviated from the slave-owning aristocracy, took advantage of the forces of slave insurrections and proceeded to seize power from the ruling class of the slave-owning aristocracy in all sectors of social life. The power of the royal house was daily declining, and the rulers of the slave-owning aristocracy continued to lose their power and their states. Standing stubbornly on the side of the slave-owner class, Confucius tried his utmost to oppose reform and uphold the system of slavery. He also put forward the reactionary program of "subduing one's self and returning to propriety" for the purpose of "reviving states that have been extinguished, restoring families whose line of succession has been broken, and calling to office those who have fallen into obscurity." His intention was to revive states in which the system of slavery had died out, to restore the hereditary position of families of the slave-owning aristocrats whose line of succession had been broken and to let the toppled slave-owning aristocrats return once more to the stage. The reactionary cause to which Confucius dedicated his whole life and for which he ran around to rally support was for serving the slave-owners.

Emulating Confucius, Lin Piao also waved the black banner of "subduing one's self and returning to propriety" and wanted to "restore" the already extinct "state" of the landlords and bourgeoisie, to "restore" the toppled landlords and bourgeoisies "whose line of succession had been broken" and "to call to office" the landlords, rich peasants, reactionaries, bad elements and Rightists, and the chieftains of successive opportunist lines "who had fallen into obscurity." In the early part of 1970 and at the 2nd plenum of the 9th Party Central Committee, he cast forth a counter-revolutionary political program for usurping leadership in the Party and seizing power. He wanted to "install a Chairman of the State," which also meant that he wanted to have the supreme powers of the Party and the state handed over to himself. Otherwise, "if the state has no head, there will be no right titles and words will not be proper." Lin Piao refused on many occasions to accept education and help from Chairman Mao and he adhered to his reactionary stand. For the sake of realizing his counter-revolutionary program for restoration, Lin Piao sent out his lackeys to establish secret contacts and carry out activities everywhere. He formed factions for selfish ends, set up a fascist gestapo organization, and organized counter-revolutionary "flotillas" of all sizes in

a vain attempt to assassinate the great leader Chairman Mao and set up a fascist dynasty of the Lin family.

The political programs of Lin Piao and Confucius were the same type of goods, and they both wanted to carry out counter-revolutionary restoration. One wanted to "return to propriety" and restore the privileged rule of the slave-owners and the other wanted to drag China back once again to the semi-feudal and semi-colonial road of the past.

The proletarian revolution and the theory of the dictatorship of the proletariat are the backbone of Marxism. The different attitudes adopted toward the dictatorship of the proletariat have hitherto been the lodestone for distinguishing between Marxism and revisionism. Lenin pointed out: "The transition from capitalism to Communism certainly cannot but yield a tremendous abundance and variety of political forms, but the essence will inevitably be the same: the dictatorship of the proletariat." (Selected Works of Lenin, Vol. III, p. 200) In socialist society, the struggle between the two classes, the two roads and the two lines has always been carried out around this fundamental question of whether adhering to or opposing the dictatorship of the proletariat and is collectively manifested by the struggle between restoration and counter-restoration. What Lin Piao sought in his dream was fascist dictatorship. Over-estimating his own strength and under-estimating the strength of the people, he leaped out for a trial of strength with the proletariat. However, as Chairman Mao has pointed out, "Retrogression eventually produces the reverse of what its promoters intend. There is no exception to this rule either in modern or in ancient times, in China or elsewhere." The wheel of history cannot be turned backward, and all reactionaries who try to carry out restoration will never come to a good end. The destruction of the Lin Piao anti-Party clique is another testimony to this.

Confucius' Society Based on "Rule of Propriety" Society and Lin Piao's "True Socialism"

The relations of production are the basic relations determining all relations in society. The ownership of materials of production by which class is the basic condition for determining the nature of the social system. During the period of the Spring and Autumn Annals, the relations of production of the system of slavery began to disintegrate and slave insurrections spread to various feudal states. The largest slave uprising was the insurrection of 9,000 men led by Chih of Liuhsia. They "ran wild all over the country, attacking the feudal princes" thus accelerating the disintegration of the relations of production of the system of slavery. Some of the slave-owning aristocrats also took advantage of the disturbance to seize large tracts of land belonging to the royal house. Their practice of freedom in buying, selling and giving of land led to the appearance of the landlord class. Land ownership changed from the "ching-t'ien" system of the system of slavery to the "levy field" system of private ownership. Following the reform of the relations of production, a transformation also took place in class relations which dealt a mortal blow to the economic base of the slave-owning society.

The emergence and development of the feudal relations of production made it impossible to uphold the former system of laws and institutions employed by Western Chou for upholding the rule of the slave-owning aristocrats and the old order of the slave-owning society was destroyed. The past situation of "government will not be in the hands of the great officers" and "ceremonies, music, and punitive military expeditions proceed from the son of Heaven" changed into the situation of "when the subsidiary ministers of the great officers hold in their grasp the orders of the state" and "punitive military expeditions proceed from the princes." Faced with this situation, Confucius who "believed in and loved the ancients" felt that "the present is not as good as the past" and he dreamed night and day of restoring the society of Yin and Shan and Western Chou based on the "rule of propriety."

What kind of stuff actually is this society based on the "rule of propriety" in the mind of Confucius? Economically, Confucius opposed the development of the feudal relations of production and advocated upholding and restoring the economic system of the system of slavery. Politically, Confucius called for the "rule of propriety." "Propriety" was his general term for the superstructure of the slave-owning society, and mainly the order of the system of slavery of "when the prince is prince and the minister is minister, when the father is father and the son is son." He wanted people to "look not at what is contrary to propriety, listen not to what is contrary to propriety, speak not what is contrary to propriety and make no movement which is contrary to propriety." In other words, he wanted to subdue the people's demand for reform so that their words and deeds would be in keeping with the order of the system of slavery. To tell the truth, he wanted to prohibit rebellion and revolution and uphold and restore the strict rule of the slave-owning class. In short, Confucius' society based on "rule of propriety" was the slave-owning society.

All reactionaries are supporters of old systems. Lin Piao and Confucius were imbued with the same spirit. In their notorious plan for an armed counter-revolutionary coup d'etat entitled "Outline of Project '571'" Lin Piao and company clamored that they must "grant political emancipation to all" the enemies of the dictatorship of the proletariat and "truly liberate economically" the landlords, rich peasants and capitalists who have lost their means of production, so as to achieve the "true socialism" with "the strength of country based on the affluence of the people."

What a handsome statement! Actually, what kind of stuff is Lin Piao's so-called "true socialism" with "the strength of the country based on the affluence of the people"? Turning over the pages of history of the past hundred and more years, we can see that from the feudal aristocrats to the bourgeois politicians and from the fascist bandits to the socialist renegades, they all had clamored that they wanted to set up their own kind of "socialism." The great leader Chairman Mao pointed out as early as 30 years ago: "Look, doesn't Hitler profess belief in 'socialism'? Twenty years ago even Mussolini was a 'socialist'! And what does their 'socialism' amount to? Fascism!" From the sinister course of the Lin Piao anti-Party clique, we can see that in order to bring about their "affluent people," they must let the landlords and bourgeoisie wrest the means of production back from the hands of the people

and let them ride roughshod over the people and lead a life of pride, luxury, debauchery and idleness. The "strength of the country" they called for rested on the establishment of the dynasty of the Lin family based on fascist dictatorship. Lin Piao's so-called "true socialism" was actually the out-and-out fascist dictatorship of big landlords and big bourgeoisie representing the interests of a small handful of people.

China has a recorded history of nearly 4,000 years. In these 4,000 years, the numerous dynastic changes had not changed the status of the exploited and oppressed laboring people. After the birth of the Chinese Communist Party, under the leadership of the Party and Chairman Mao, the Chinese people have carried out an arduous revolutionary struggle, toppled the three mighty mountains that weighed them down and established a socialist state based on the dictatorship of the proletariat. We have confiscated the whole of bureaucratic capital, completed land reform throughout the country, and after that, carried out socialist reform in agriculture, handicrafts and capitalist industry and commerce, toppled the system of private ownership of means of production, and established the system of socialist ownership. The broad masses of laboring people have been liberated both politically and economically. The semi-feudal and semi-colonial old China has developed into a prosperous and flourishing new China. The historical facts have irrefutably attested that "only socialism can save China."

Socialism is not a ready-made system bestowed on mankind, but a system we have to build up through revolutionary struggle. In order to consolidate the socialist system, we must also carry out a long life-and-death struggle with the bourgeoisie. Based on the principles of Marxism-Leninism, Chairman Mao has profoundly summed up the historical experience of the dictatorship of the proletariat at home and abroad, scientifically analyzed classes, class contradictions and class struggle in the historical period of socialism and laid down the basic line of our Party for the whole historical period of socialism. Our struggle against the Lin Piao anti-Party clique is in the final analysis also a struggle between those adhering to and subverting the basic line of the Party.

The laws of history always follow this course. No matter how successful or rampant they may be for the time being, all reactionaries who go against the tide are invariably doomed to fail. Confucius, this "sage" of the reactionaries and enemy of the laboring people in the end could only die amidst wails of "my doctrine makes no way." Lin Piao, this "genius" of the landlords and bourgeoisie and slave of social-imperialism, came to the ignominious end of dying in the barren desert.

The revolution is progressing and the struggle is continuing. Henceforth, in the long period of class struggle and two-line struggle, there will still be such political swindlers of the Liu Shao-ch'i and Lin Piao type who will bring out the disembodied spirit of Confucius to carry out restoration. For this, we must make adequate spiritual preparation, and no matter what new tricks the class enemies might resort to, we must strive to win a proletarian victory by taking advantage of the circumstances.

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What Is Lin Piao's Intention in Advocating the "Doctrine of the Mean"?

by

Chih Ch'iung (郅 琼) of Peking Normal University

(Peking Jen-min Jih-pao, March 28, 1974)

In class society "no person alive can avoid standing either on the side of this class or that class." (Lenin: "What Heritoage Are We Actually Rejecting?") The so-called "doctrine of the Mean" has been a thing all ruling classes and their agents are fond of advocating verbally, but no one has really practiced. Lu Hsün said: "High-class people have always been very good at killing people behind the protection of thick covers." They always "profess a fondness of 'the Mean' and practicing 'the Mean'.... Actually they invariably are too violent.... They are not satisfied with suppressing people but also want to 'completely eradicate evil.' They are not satisfied with just killing people but they also want to 'eat their flesh and sleep on their skin'." The "doctrine of the Mean" advocated by Confucius and his disciples and their followers and the reactionary privileged classes they represented is a piece of rag for covering up their counter-revolutionary butcher's knife.

In March 1970, the renegade and traitor Lin Piao again picked up this wornout piece of "doctrine of the Mean" and clamored that it was "rational." What actually did he intend to do with it?

In the first place, in advocating "the doctrine of the Mean," Lin Piao attempted to eliminate fundamentally the Marxist philosophy of struggle, and negate the law of unity of opposites, the most fundamental law of materialist dialectics.

On the same day Lin Piao clamored "the doctrine of the Mean.... is rational," he maliciously attacked the revolutionary teacher and dialectical materialism of Marxism.

Lenin pointed out: "'The Mean': 'reconcile' the two extremes"--that is "the substitution of eclecticism for dialectics." ("Notes on Imperialism") Lin Piao precisely used the eclectical "doctrine of the Mean" to oppose fundamentally the Marxist philosophy of struggle.

Chairman Mao pointed out: "Marxist philosophy holds that the law of unity of opposites is the fundamental law of the universe. This law operates universally, whether in the natural world, in human society, or on man's thinking. Between the opposites in a contradiction there is at once unity and struggle, and it is this that impels things to move and change. Contradictions exist everywhere, but they differ in accordance with the difrerent nature of different things. In any given phenomenon or thing, the unity of opposites is conditional, temporary and transitory, and hence relative, whereas the struggle of opposites is absolute." Under given conditions, each of the two contradictory aspects transforms itself into its opposite through struggle,

undergoes a qualitative leap, shatters the old entity, goes beyond the bounds of old things, forms a new entity and in turn produces a new struggle of opposites. The world always goes forward in the unremitting struggle through negating old things and affirming new things.

About 1962, based on Mencius' reactionary concept that "Confucius never went beyond the proper limits in doing things," Lin Piao advocated that "things must not be carried out to the extreme." He was opposed to the absolute nature of the struggle of opposites, and he slandered our Party's adherence to the philosophy of struggle as "one-point theory." Based on Confucius' reactionary concept that "too much is as bad as too little," he also nonsensically said "things carried out to the extreme will produce the opposite result" and that "things not carried out to the extreme will succeed." He opposed the transformation of things under given conditions through struggle, fundamentally negated the qualitative leap and was opposed to the revolution. He also said that it was necessary to "guard against going beyond the proper limits" and going beyond the proper limits "would destroy unity." All this baldly sought to oppose going beyond the bounds of former things, forbid the destruction of the old entity, preserve the old entity, and oppose the use of revolutionary means to destroy the old world and build a new world.

In the second place Lin Piao advocated "the doctrine of the Mean" for the purpose of negating class struggle and opposing the international and national struggle against revisionism in a vain attempt to change fundamentally the basic line and policies of the Party for the whole historical period of socialism.

Not long before he cried that "the doctrine of the Mean....is rational" Lin Piao pledged over and over again "to subdue one's self and return to propriety." Meanwhile, he put forward his political program for "returning to propriety" by "installing the Chairman of the State," in a vain attempt to make himself the "head of the state" and usurp the supreme powers in the Party and the state. On the day he clamored that "the doctrine of the Mean....is rational," he also listed "living obscurely (obscurity)" as an item of the "doctrine of the Mean." This clearly showed that he picked up this wornout piece of "doctrine of the Mean" for the purpose of waging a tit-for-tat struggle against the basic line of the Party.

Chairman Mao applied the law of the unity of the opposites to the study of socialist society, and laid down for our Party a basic line for the whole historical period of socialism, thus scientifically revealing the objective laws governing class contradiction and class struggle in socialist society.

In October 1960, based on the teaching that "a natural ease is to be prized" of the disciples of Confucius, Lin Piao publicized the fallacy that "those who struggle against one another are enemies and those who live in harmony are friends" to propagate class conciliation, in a vain attempt to make the Party and the revolutionary people to give up the revolutionary struggle, disarm themselves ideologically and "make friends" and discuss "conciliation" with the vicious and wicked class enemies, chieftains of Rightist

opportunist lines, and Soviet revisionist social-imperialism. He tried to make the proletariat and the Communist Party seek "conciliation" with the landlord and bourgeois classes and with social-imperialism, so as to "combine two into one" with them and carry out class capitulation and national capitulation. He tried to make Marxism-Leninism harmonize and "combine two into one" with revisionism and to pass revisionism for Marxism-Leninism. This was the logic of an out-and-out renegade and traitor.

After 1960, the struggle of our Party and the Marxist-Leninist political parties throughout the world deepened with each passing day. It was precisely at this time that Lin Piao and his sworn followers cursed the anti-revisionist struggle of our Party as "going to the extreme in action and in revilement." They also viciously declared that "going to the extreme is wrong" and "will lead to bad results." He also used the Confucian teaching that "ability should not be fully revealed nor power fully brought into play" to attack our criticism and struggle against Soviet revisionist social-imperialism. Lin Piao also asked his sworn followers to record his words in their "account kept for use in case of a change in political climate" and vainly attempted to claim rewards from his foreign master one day.

In the third place, in advocating "the doctrine of the Mean" Lin Piao's aim was to counter-attack and settle accounts with the socialist revolution and the great proletarian cultural revolution and to restore capitalism on behalf of the landlords, rich peasants, counter-revolutionaries, bad elements, Rightists, renegades, enemy agents and unrepentant capitalist-roaders.

In May 1962, Lin Piao maliciously attacked the general line of the Party, the big leap forward and the people's commune for "going too far" and "going to the extreme," and destroying "enthusiasm." He cried that "the question of enthusiasm is most important at present--the most important of all important questions." He meant to attack the socialist revolution and construction for destroying the "enthusiasm" of the capitalist forces and to oppose fundamentally the general line of the Party and the socialist system. It was also at that time that like Liu Shao-ch'i, he advocated "the fixing of output quotas on a household basis," in a vain attempt to disintegrate the socialist collective economy and carry out capitalist restoration. Evidently, in talking about "the doctrine of the Mean," Lin Piao was aimed at creating a theoretical foundation for capitalist restoration.

In March 1970, on the same day Lin Piao cried that "the doctrine of the Mean....is rational," he again maliciously attacked the big leap forward and the socialist education movement.

In March 1971, in the program for a counter-revolutionary armed coup d'etat entitled "Outline of Project '571'," the Lin Piao anti-Party clique deliberately vilified the victory scored by our Party and Chairman Mao after half a century of heroic struggle, and brazenly attacked the great proletarian cultural revolution and all the newborn things emerging from it. They described the excellent situation at home and abroad as pitch-dark, and spread the reactionary fallacy that the "present is not as good as the past." They slandered the two-line struggle within the Party as "creating contradictions." They frantically attacked the dictatorship of the proletariat as

"autocratic and dictatorial." They wilfully distorted the great doctrine of continuing the revolution under the dictatorship of the proletariat and the great practice of the great proletarian cultural revolution. This showed that they used the "doctrine of the Mean" to serve more directly their counter-revolutionary coup d'etat.

The plan for the counter-revolutionary armed coup d'etat entitled "Outline of Project '571'" of Lin Piao and company and their criminal action in mounting a counter-revolutionary coup d'etat exposed most sharply the vicious motive of Lin Piao in clamoring that "the doctrine of the Mean....is rational." See how this gang of his clamored that "this is a life-and-death struggle," and that it was necessary to "destroy the cooking pot and scuttle the boats" and "devour" the proletarian headquarters. They wanted to stage a "sudden political upheaval" through counter-revolutionary "violence" in order to "seize political power in the whole country" and topple the dictatorship of the proletariat. They were so frenzied as to make a vain attempt to assassinate the great leader Chairman Mao and usurp supreme powers in the Party and the state. They wanted to "liberate politically" all the landlords, rich peasants, counter-revolutionaries, bad elements and Rightists, so that they could be "truly liberated economically." But they called for the "stern suppression" of the proletariat and the broad revolutionary masses and the practice of fascist dictatorship by the landlord and bourgeois classes, so as to cause millions of heads to roll in the sand and drag China back once more to the semi-feudal and semi-colonial society. These iron-clad facts show that Lin Piao's so-called "the doctrine of the Mean....is rational" aims nothing more than to show that exploitation "is justified," restoration "is justified," the counter-revolutionary coup d'etat "is justified" and the fascist dictatorship "is justified." Lin Piao has by far surpassed his "exalted and ancient teacher" Confucius in ways of hypocrisy and viciousness.

The end for all reactionaries who attempted to turn back the wheel of history has always been the same, and Lin Piao's counter-revolutionary conspiracy for restoration could not succeed. The proletariat and revolutionary people armed with Marxist philosophy of struggle refuse to disarm themselves in spite of the lies and sophistries of "the doctrine of the Mean."

Under the new situation of struggle, the reactionary "doctrine of the Mean" will continue to appear under different guises. We must persist in conscientiously studying Marxism-Leninism and Mao Tse-tung's thought, and in the struggle to criticize Lin Piao and Confucius, further strengthen our fighting will and our power of discrimination. We must adhere to the philosophy of struggle and adhere to the struggle between the two classes, the two roads and the two lines by fighting every year, every month and every day. We must not let ourselves be troubled by the "doctrine of the Mean" in any form or shape, and must carry out the revolution in the superstructure, including the sphere of ideology, through to the end.

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Jen-min Jih-pao Article on Struggle between Revering and Opposing Confucius

(NCNA-English Peking, April 9, 1974)

the repeated sharp ideological struggle between revering and opposing confucius in the past century and more was reviewed in a recent article in the "people's daily".

the article, written by the mass criticism group of peking and tsinghua universities, points out: "all revolutionary, progressive classes oppose confucius and all decadent, declining classes revere confucius in maintaining their reactionary rule.

"imperialism and social-imperialism also use reactionary confucian concepts to justify attempts to invade china and support restorationist activities by reactionaries so as to turn china into their colony."

the counter-revolutionary conspirator lin piao, the article says, also used the doctrines of confucius and mencius in a bid to restore capitalism. criticism of confucius, therefore, is an important component in the criticism of lin piao and in doing it more effectively.

a summary of the article follows:

(one)

the great peasant uprising of the taiping heavenly kingdom (1851-1864) was the first high tide in the anti-imperialist and anti-feudal democratic revolution of modern china. this revolutionary movement was directed against the feudal system as a whole. it launched a fierce offensive against the doctrines of confucius, spiritual pillar for maintaining the old system.

the taiping leader hung hsiu-chuan demolished the spirit tablet to confucius and declared war on the whole feudal system in 1843, one year after the end of the opium war. he began that year to form a secret revolutionary organization in preparation for an armed uprising.

wherever the troops of this revolution went, they overthrew the reactionary political power of the landlord class by revolutionary violence and pulled down confucian temples and spirit tablets to confucius. they proclaimed books of the confucian school to be heresy and carried out a revolutionary mopping-up operation of the four feudal authorities -- political, clan, religious and masculine -- and of "sages and men of virtue" of various dynasties, all of which represented the feudal system and its ideology.

the revolutionary peasants of the taiping heavenly kingdom opposed confucius, while the reactionary feudal landlord class revered confucius so as to preserve

its decadent rule. the counter-revolutionary executioner tseng kuo-fan (a reactionary neo-confucianist of the ching dynasty) defended the philosophy of the confucian school. he rallied the landlord class and all other reactionary forces around his banner and put down the taiping revolution with fire and sword in collusion with imperialist forces.

(two)

the period of the old bourgeois democratic revolution lasted from the mid-nineteenth century to the may fourth movement in 1919. the bourgeois revolutionaries led by dr. sun yat-sen began to realize from the failure of kang yu-wei and other bourgeois reformers in the reform movement of 1898 that a bourgeois republic could not be founded without a revolution to overthrow the feudal monarchy. some of them recognized that the doctrines of confucius formed the spiritual pillar for maintaining feudal autocratic rule. for the feudal monarchy to be overthrown, confucius and his reactionary doctrines had to be eliminated.

the 1911 revolution did overthrow the feudal monarchy but the fruit of its victory was seized by yuan shih-kai, a representative of reactionary feudal forces. yuan shih-kai wanted to become emperor and, supported by imperialism, plunged into counter-revolutionary activities to restore feudalism. using confucius to prepare public opinion for his counter-revolutionary restoration, he "offered sacrifices to heaven and confucius" and said that the doctrines of confucius and mencius were everlasting, just like "cloth, silk, beans and millet without which we cannot live."

the tsarist cultural spy count hermann keyserling came to china at that time. he acclaimed confucius in his speeches everywhere, saying that only by revering confucius could the "ancient ways" of china be "revived" so that the minds of the people would not be "confused by revolution". he did this to prepare public opinion for yuan shih-kai's attempt to restore a feudal monarchy.

meanwhile, the bourgeois reformers had already degenerated into feudal royalists. their leader, kang yu-wei, and others enthusiastically participated in the counter-revolutionary restorationist activities of yuan shih-kai as well as in later attempts at such restoration. after yuan shih-kai's feudal restoration had failed, kang yu-wei wrote to the northern warlord government proposing to make confucianism the "state religion" in the constitution. he slandered the revolutionary movement of that time as "demoralizing" "customs, habits and minds" and traced the cause to "not revering confucius". he advocated revering confucius in a bid for all-round restoration of feudal rule in china.

in the period of the old democratic revolution, bourgeois ideology played a certain progressive role in the battle against feudal ideology. but, as chairman mao teaches, "because the chinese bourgeoisie lacked strength and the world had already entered the era of imperialism, this bourgeois ideology was only able to last out a few rounds and was beaten back by the reactionary alliance of the enslaving ideology of foreign imperialism and the 'back to the ancients' ideology of chinese feudalism; as soon as this reactionary ideological alliance started a minor counter-offensive, the so-called new learning lowered its banners, muffled its drums and beat a retreat, retaining its outer form but losing its soul." the historical task of leading the new cultural revolution of thoroughgoing opposition to imperialism and feudalism inevitably fell on the shoulders of the chinese proletariat.

(three)

during the period of the great may fourth movement, the chinese proletariat mounted the stage of history and became the leading revolutionary class. the period of the new bourgeois democratic revolution of thoroughgoing opposition to imperialism and feudalism began under the guidance of marxism-leninism. "down with the confucian shop" was the new revolutionary slogan put forward by the may fourth movement on the cultural front. many articles criticizing confucian ideas, the feudal culture represented by confucius and the reactionary trend of revering confucius and studying confucian classics appeared in such publications as the "hsiangchiang review" (shian kian weekly review), "new youth" and "weekly guide" around the time of the may fourth movement.

lu hsun, the greatest and most courageous standard-bearer in the new cultural revolution, plunged into the revolutionary torrent and waged a fierce struggle against the feudal forces represented by confucianism. in the magazine "new youth", in 1918 he published "a madman's diary", the first product of china's new literature. in this condemnation of confucius and his doctrines, lu hsun made the penetrating point that while the feudal ruler was chanting the confucian precepts of "virtue and morality", "not only was there human oil at the corner of his lips, but his whole heart was set on eating man." lu hsun denounced feudal society as "a place where ... they have been eating human flesh". he called on the people to rise and overthrow that fiendish old society which was "pitch dark" and where "i don't know whether it is day or night". in his uniquely pungent essays, lu hsun mercilessly exposed all facets of the old society and challenged those following the bad trend of idolizing the feudal past as "present-day murderers".

"the cultural revolution ushered in by the may fourth movement was uncompromising in its opposition to feudal culture; there had never been such a great and thoroughgoing cultural revolution since the dawn of chinese history."

the old morality and culture represented by confucianism was an important target of this cultural revolution led by the proletariat and guided by marxism-leninism. the communists, as the advanced elements, at that time reflected the revolutionary aspirations to overthrow imperialism and feudal rule of the working people who had been enslaved for thousands of years. uniting with all possible allies and deploying in battle array, they launched a heroic attack on the "confucian shop" in all spheres of social science and arts and letters. "its influence has been so great and its impact so powerful that it is invincible wherever it goes. the numbers it has rallied behind it have no parallel in chinese history." under the violent impact of the revolutionary attack, the prestige of confucius, who had enjoyed "absolute authority" for over 2,000 years in chinese feudal society, was swept into the dust.

as the may fourth movement went deeper, the right wing of the bourgeois intelligentsia, represented by the reactionary comprador hack, hu shih, promptly fell into the arms of imperialism and feudalism. in july 1919, hu shih rushed out a counter-revolutionary article entitled "study problems more and talk less about 'isms'" in which he openly opposed the use of marxism to observe and guide the chinese revolution and feverishly championed imperialist and feudal culture. during the period of the second revolutionary civil war (1927-1937), he worked in coordination with the kuomintang reactionaries' counter-revolutionary campaigns of encirclement and suppression and produced another reactionary article, entitled "on confucianism", in which he openly advocated revering confucius. he lauded confucius as a "great sage to save humanity" who was born in response to needs of the times. hu shih also advocated a servile attitude to create public opinion for the japanese imperialists' attempt to subjugate china. this bad trend of worshipping confucius that the reactionaries stirred up was a counter-attack on the may fourth movement and served the counter-revolutionary politics of imperialism and the landlord and comprador-capitalist classes.

(four)

after the communist party of china was founded in 1921, it led the formation of an anti-imperialist, anti-feudal revolutionary united front and launched a vigorous major revolutionary movement.

the spearhead of the revolutionary peasant movement in hunan and other provinces under chairman mao's leadership was aimed at the feudal power which confucianism tried to preserve. "these four authorities -- political, clan, religious and masculine -- are the embodiment of the whole feudal-patriarchal ideology and system, and are the four thick ropes binding the chinese people, particularly the peasants." the movement was the continuation and deepening of the campaign to "overthrow the confucian shop" of the may fourth movement. in his "report on an

investigation of the peasant movement in hunan" chairman mao warmly declared: "to overthrow these feudal forces is the real objective of the national revolution. in a few months the peasants have accomplished what dr. sun yat-sen wanted, but failed, to accomplish in the forty years he devoted to the national revolution. this is a marvellous feat never before achieved, not just in forty, but in thousands of years. it's fine."

shocked to their marrow by the revolutionary movement, the big bourgeoisie betrayed the revolution and threw itself into the embrace of the counter-revolutionary imperialist and feudal forces. these forces frenziedly undertook counter-revolutionary military and cultural encirclement and suppression of the revolutionary people. the campaign to revere confucius and study confucian classics was part and parcel of the counter-revolutionary cultural encirclement and suppression. they wildly clamoured: "confucius is the pillar of chinese culture" and "revival of confucianism is the key to achieving the great aim of building the country."

the reactionary warlord governments in various parts of china, especially in hunan province, the revolutionary cradle, vied in enforcing the reverence of confucius and the study of confucian classics. reactionary feudal and bourgeois hacks like hu shih did their utmost to create reactionary public opinion for worshipping confucius. all this showed that in "reviving" confucianism they wanted to counter-attack the revolutionary people and settle scores with them and preserve reactionary rule over them by imperialism and feudalism.

lu hsun went right to the heart of the matter when he exposed this counter-revolutionary purpose of the reactionary forces. in his article "confucius in modern china" published in 1935, lu hsun wrote: "confucius devised outstanding methods of governing the state but these were thought up for the use of the rulers, for those in authority; there was not a single thing of value to the people." he went on to say that it was the reactionary ruling classes who lauded confucius to the skies. "it was those in authority who raised confucius up in china, making him the sage of those in authority or those anxious to be in authority, a sage having nothing to do with the common people." he dubbed the practice of revering confucius and studying confucian classics as "bricks" employed by the reactionaries "to open the door" for a counter-revolutionary come-back.

around the time of the outbreak of the war of resistance against japanese aggression, japanese imperialism pursued the policy of "conquering the hearts of the chinese people", a policy proposed by hu shih, in an attempt to nibble away more chinese territory. it strenuously urged revering confucius and spread the reactionary propaganda of "using confucianism" to establish the "new order of greater east asia" and "a happy land under benevolent rule".

class struggle in society invariably finds expression in the party. in that period chen tu-hsiu, wang ming, liu shao-chi and other opportunist chieftains shamelessly advocated the reactionary ideas of the "confucian shop" in pushing their opportunist lines. chen tu-hsiu said "confucianism is a vital school of thought in chinese history." he peddled "the doctrine of the mean" of confucius and mencius in 1927 in order to oppose the rising revolutionary peasant movement. he said: "we must keep to an eclectic middle-of-the-road line for a considerable period of time."

while peddling confucianism, wang ming urged "sharing weal and woe" with the kuomintang reactionaries in the spirit of "great national benevolence and love" to push his rightist capitulationist line. liu shao-chi published his book on "self-cultivation", praising the doctrines of confucius and mencius. he said confucianism "is useful in the national revolutionary war against japanese aggression" and he wanted the communists to "compromise with confucius". the kuomintang anti-communist element chen po-ta advocated the "philosophy of national defence" and reverence for confucius in the guise of "studying" the history of philosophy. to sum up, in preaching reverence for confucius they wanted to surrender to the kuomintang reactionaries and japanese imperialism.

in "the orientation of the youth movement" and other works, chairman mao criticized the bad trend of worshipping confucius which existed at that time both at home and abroad as well as within and outside the party. chairman mao presents a historical summing up of this in his work "on new democracy" in particular. it says: "all those who advocate the worship of confucius, the study of the confucian canon, the old ethical code and the old ideas in opposition to the new culture and new ideas" belong to the reactionary culture. "this kind of reactionary culture serves the imperialists and the feudal class and must be swept away. unless it is swept away, no new culture of any kind can be built up. there is no construction without destruction, no flowing without damming and no motion without rest; the two are locked in a life-and-death struggle."

(five)

the socialist revolution is a great, unprecedentedly profound social revolution. after summing up the historical experience of the dictatorship of the proletariat both in china and abroad, chairman mao put forward the theory of continuing the revolution under the dictatorship of the proletariat, and laid down for our party the basic line for the historical period of socialism.

chairman mao attaches major importance to the class struggle in the superstructure and ideology. since the liberation of china, he has personally led the

whole party and the people of the whole country in many criticism movements, including the criticism of the reactionary film "the life of wu hsun", the bourgeois idealist ideology of the hu shih school in studies of "the dream of the red chamber", the hu feng counter-revolutionary clique and the reactionary philosophy of yang hsien-chen. chairman mao initiated revolutions in literature and art, education and other fields during the years since liberation. these revolutions consolidated and strengthened the dictatorship of the proletariat, and dealt heavy blows at the entrenched ideology of the feudal, capitalist and other exploiting classes.

but the overthrown exploiting classes are not reconciled to their defeat. liu shao-chi and lin piao, the agents of the landlord class and the bourgeoisie within the party, attempted to overthrow the dictatorship of the proletariat and restore capitalism in china. they did their utmost to oppose the revolution in the superstructure and ideology, and spread bourgeois and confucian thinking to serve their counter-revolutionary restorationist activities.

after china's liberation, liu shao-chi twice revised and re-issued his sinister book on "self-cultivation", continuing to preach the doctrines of confucius and mencius. supported by liu shao-chi's bourgeois headquarters, a sinister meeting was held in 1962 to worship confucius. it glorified confucius as "the greatest figure in the history of ideology in china" and one who encouraged "liberty, equality and fraternity" and "played an important progressive role in history".

in criticizing liu shao-chi and company for their reactionary ideology of worshipping confucius and studying confucian classics, chairman mao pointed out: "the socialism of today is indeed unprecedented. compared with the confucian 'classics', socialism is infinitely superior."

the great proletarian cultural revolution initiated and led by chairman mao smashed liu shao-chi's bourgeois headquarters, beat fiercely against the old culture and ideology and pounded the reactionary counter-current of worshipping confucius.

the counter-revolutionary double-dealer lin piao and his sworn followers did not read books or newspapers and had no learning at all. they made a big to do in preaching the theory of "genius" which was part and parcel of the idealist conception of history advocated by confucius and mencius, and made it their theoretical programme in opposing the party. plotting in the dark, these counter-revolutionary conspirators preached the reactionary confucian precepts of "virtue", "benevolence and righteousness" and "loyalty and

forbearance" to counter the marxist theories of class struggle and the dictatorship of the proletariat. the lin piao anti-party clique used confucianism as their ideological weapon for subverting the dictatorship of the proletariat and restoring capitalism.

at this very moment, social-imperialism also came out with fanatic adulation of confucius to back up the lin piao anti-party clique. they alleged that "the name of confucius has been indivisibly linked with the development of the chinese people's spiritual culture for thousands of years", "both confucius and mencius declared that the interests of the people were the ultimate and highest objective of rule", they were "founders of the political theory of the most ideal social and state systems", and so on and so forth. what the soviet revisionists described as the "chinese people" were none other than the past reactionary ruling classes in china and liu shao-chi, lin piao and other renegades and traitors of their type. the soviet revisionist clique of renegades is still bent on subjugating china. it is no wonder at all that its interests are "indivisibly linked with" those of the overthrown slave-owning, landlord and capitalist classes in china.

the history of struggle on the ideological front over the past century tells us that confucianism was an important ideological prop of the old superstructure. the influence of confucianism was quite deep-going because the reactionary ruling classes preached it for the last two thousand years and the ringleaders of the opportunist lines within the party energetically played up the reactionary confucian ideas and used them to oppose social change, progress and revolution. therefore, criticism of confucius is a long-range task for deepening the revolution in the superstructure and ideology and transforming all those parts of the superstructure that are not in conformity with the economic base. we must carry the criticism of lin piao and confucius through to the end.

REVOLUTION IN EDUCATION

Northwest China Middle School Teachers and Students Criticize Revisionist Educational Line

(NCNA-English Lanchow, April 8, 1974)

teachers and students of the lanchow no. 14 middle school in northwest china, encouraged by the example of a peking primary school student, are roundly criticizing the revisionist educational line.

a student of peking's chungkuantsun primary school, huang shuai displayed the undaunted revolutionary spirit of opposing the wrong current and, both in a letter and in her diary, criticized the influence of liu shao-chi's revisionist educational line, the doctrines of confucius and mencius spread by lin piao and the old idea about teachers' "inviolable dignity". the "peking daily" and the "people's daily" carried the letter and excerpts from her diary with editorial notes.

the lanchow no. 14 middle school used the published material to help its teachers and students study chairman mao's teachings on the revolution in education, sum up experience and carry on this revolution.

they recalled how a red guard at the school, liu shu-li, had criticized her teacher's one-sided view of the students. in a sincere letter to that teacher last november, she pointed out that he had discouraged less advanced students by his impatient and often rather harsh attitude and, on the other hand, fostered self-complacency among good students by his constant praises regardless of their shortcomings.

deeply moved, the teacher read the letter to other teachers and the students of his class. he summed up his thinking and work and made a self-criticism before the students, encouraging them to learn from liu shu-li in boldly raising criticisms and suggestions and carry the revolution in education to complete success.

the school party branch and the workers' propaganda team supported the revolutionary actions of liu shu-li and the teacher and showed the letter to all the teachers and students of the school, and encouraged them to learn from and help each other to make common progress.

after discussing the actions of huang shuai and liu shu-li, teachers and students agreed that they were comrades-in-arms in the revolution in education. they pledged to study and fight together in criticizing the influence of the revisionist educational line and carrying the educational revolution to the end.

before a recent examination, the teachers discussed it with the students and then made many changes in selecting questions, reviewing lessons, conducting the examination and giving marks. the students were allowed to consult books and have discussions during examination and were encouraged to make social investigations and raise questions themselves. this brought their initiative into play, deepened their understanding of what they had learned and raised their ideological and political consciousness.

while preparing an examination in politics for the graduating class, the teachers and students jointly worked out a question: "how to be good successors to the revolutionary cause of the proletariat?" the teachers guided the students in reading chairman mao's article "the orientation of the youth movement" and lenin's article "the tasks of the youth leagues" and invited educated young people who had settled in the countryside to talk about their experience. the students examined their thinking in the light of the teachings of lenin and chairman mao, and thus strengthened their determination to go to the countryside and integrate themselves with the workers, peasants and soldiers. they also criticized lin piao's fallacy "sending young intellectuals to mountainous areas and the countryside is reform through forced labour in a disguised form". the examination became a lesson in ideology and political line.

the 1,300 students of the senior middle school classes also discussed the question "what should we learn from huang shuai?" they analysed the relations between opposing the wrong current and observing discipline and between teachers and students. they expressed their wish to follow the example of huang shuai and support what is in accord with chairman mao's revolutionary educational principles and oppose what is against them.

during this discussion two naughty students realized that opposing the wrong current does not mean opposing the teachers, and that it should mean criticizing the revisionist line and breaking with conventional ideas. since then they have set strict demands on themselves and repeatedly said to their teachers: "you should be strict with us. you are welcome to criticize us if we make mistakes."

all this has spurred the teachers on to fight shoulder to shoulder with the vigorous young people in the revolution in education.

Central China Province's Factories, Mines Support Revolution in Education

(NCNA-English Wuhan, April 8, 1974)

as part of china's current revolution in education, more than 720 factories, mines and rural people's communes in central china's hupeh province have established links with all 19 local institutions of higher learning.

china's colleges and universities have adopted a new "three-in-one" system that combines teaching with productive labour and scientific research through ties with industrial and agricultural units. the workers and peasants regard this as an effective way to carry out chairman mao's line on education and transform the schools which were divorced from proletarian politics, production and the working people.

teachers and students have joined the workers and miners in censuring lin piao and confucius in relation to the two-line struggle in the educational field.

a three-in-one group of technicians and cadres, teachers and students, and workers as the mainstay, was formed by the wuhan motor vehicle plant and the forging department of the central china engineering college to help students apply the theory of cold stamping technology, and their concerted efforts resulted in production of 30 sets of dies. in this way the students grasped theoretical knowledge better and acquired more practical experience. this also met the plant's needs of production.

the wuhan iron and steel company and the wuhan iron and steel institute acquainted each other with their quarterly and annual plans so that production and teaching could be more closely linked, providing with concrete challenges to link theory and practice.

outstanding workers, poor and lower-middle peasants and revolutionary technicians were asked to give students lectures in factories as well as in colleges and universities. this has already involved 418 workers, peasants and technicians who are now serving as part-time teachers in 12 institutions of higher learning. good cooperation between full-time and part-time teachers helps them make up each other's deficiencies and raise each other's level.

factories and mines have lent a hand in revising teaching texts and methods. teachers at the province's 19 universities and colleges have gone for a certain period of time to industrial and agricultural units and edited more than 1,100 new teaching texts together with workers and peasants.

twentynine departments of the central china engineering college have forged links with 89 local factories and mines. three-in-one groups were set up to improve old texts. 265 new teaching texts were edited in the past three years, and the textbook "crank type press" is one of them. the teachers analyzed and criticized the shortcomings of the old text and incorporated the experience of chinese workers and technicians in the new text. they incorporated three old courses, "mechanical theory", "machine parts" and "crank type press". this reduced the time needed for studying and raised the quality of teaching.

such ties promote production, scientific research and spare-time education in factories and rural communes. in the past few years, the 19 institutions of higher learning in hupeh and industrial, agricultural, scientific and medical units, working in cooperation, have put nearly 300 items of scientific research and technical innovations into effect. the universities and colleges have run 520 spare-time training courses for workers and peasants and some 42,000 people attended. this has helped raise their level of politics and theory and work knowledge.

BUS ROUTES

Buses Reach South China Minority People's Doorsteps

(NCNA-English Nanning, April 8, 1974)

two new marks were recently added to the road map of the paise administrative region of the kwangsi chuang autonomous region, south china. this indicates the opening of two new bus routes to mountain areas inhabited by minority people.

there are now 84 such short-distance bus routes connecting county seats with people's communes and brigades in the mountains of the paise region. a number of buses are manned by drivers and conductors of local minority nationalities.

members of yao nationality in the tsoteng commune, tientung county, who had to travel three or four days before to reach the county town can now make a round trip by bus in one day.

the paise region on the southern slopes of the yunnan-kweichow plateau covers 12 counties where people of chuang, miao, yao, kelao, yi and han nationalities live in compact communities. there were only some 300

kilometres of roads and ten old lorries in the entire area in pre-liberation days. pack animals were the chief means of transport in the mountain areas and the caravans were controlled by landlords and capitalists who took advantage of the situation to exploit the poor minority peasants.

since liberation, road construction has developed rapidly with the kind attention of the communist party. the total length of motor roads in the region has increased 14 times, and bus routes have increased steadily. the present volume of passenger traffic in the area is 295 times what it was before liberation.

on seeing brand-new, chinese-made buses at their doorsteps, minority people deep in the mountains, who scarcely saw a caravan in the old days, said with great emotion: "these buses have brought us the kindness of chairman mao and the solicitude of people in other parts of the country."

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* FOREIGN RELATIONS *
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CHINA AND AUSTRIA

Austrian Foreign Minister Rudolf Kirchschlaeger and His Wife Leave Peking to Visit Shanghai

(NCNA-English Peking, April 8, 1974)

austrian foreign minister rudolf kirchschlaeger, with his wife and his party, left here by air this afternoon for a tour of shanghai.

they were seen off at the airport by chinese foreign minister chi peng-fei and his wife hsu han-ping, and leading members of departments concerned under the foreign ministry including hsiao teh and chu chuan-hsien.

austrian ambassador to china franz helmut leitner and his wife, and wang pen-tso, deputy director of a department of the chinese foreign ministry, are accompanying the distinguished austrian guests on the visit.

while in peking, the austrian foreign minister and his wife visited two universities and a "may 7" cadres school and toured places of historical interest.

Austrian Foreign Minister Leaves Shanghai for Kwangchow

(NCNA-English Shanghai, April 9, 1974)

austrian foreign minister rudolf kirchschlaeger, his wife and his party left here for kwangchow by air this afternoon in the company of wang pen-tso, deputy director of the west european affairs department of the chinese foreign ministry, and austrian ambassador to china franz helmut leitner and his wife.

the distinguished austrian guests arrived in shanghai from peking yesterday and were welcomed and seen off at the airport by feng kuo-chu, vice-chairman of the shanghai municipal revolutionary committee, and leading members of departments concerned.

austrian foreign minister kirchschlaeger, his wife and his party were honoured at a banquet given by feng kuo-

chu. hosts and guests expressed the wish that the friendship between the chinese and austrian people and the friendly relations of cooperation between the two countries would be further consolidated and developed.

the distinguished austrian guests visited the shanghai industrial exhibition and the malu people's commune on the outskirts, and attended a performance of the modern revolutionary peking opera "song of the dragon river".

CHINA AND CAMBODIA

NUFC and RGNUC Delegation Arrives in Peking from Pyongyang after Visit to Korea

(NCNA-English Peking, April 8, 1974)

the delegation of the national united front of cambodia (n.u.f.c.) and the royal government of national union of cambodia (r.g.n.u.c.) with khieu samphan, member of the political bureau of the n.u.f.c. central committee, deputy prime minister and minister of national defence of the r.g.n.u.c. and commander-in-chief of the cambodian people's national liberation armed forces, as the head and ieng sary, special adviser to the office of the deputy prime minister, as the deputy head, arrived in peking from pyongyang by special plane this afternoon after concluding its friendly visit to the democratic people's republic of korea.

among those greeting the distinguished cambodian guests at the airport were chinese leaders and leading members of departments concerned yeh chien-ying, wu teh, keng piao, li chiang, chang tsai-chien, han nien-lung and shen chien, and chinese ambassador to cambodia kang mao-chao.

also present were prime minister of the royal government of national union of cambodia samdech penn nouth and madame penn nouth, officials of the r.g.n.u.c. sarin chhak, chan youran, thiounn mumm, general duong sam ol, chea san, keat chhon, thiounn prasith and van piny, and cambodian ambassador to china toch kham doeun.

hyun jun keuk, korean ambassador to china, and his wife and diplomatic officials of the korean embassy in peking were present.

Samdech Norodom Sihanouk's Special Message to Khmer Nation

(NCNA-English Peking, April 9, 1974)

a special message to the khmer nation on the occasion of the 70th birthday of her majesty queen sisowath kossamak of cambodia was issued today by samdech norodom sihanouk, head of state of cambodia, and chairman of the national united front of cambodia.

the special message reads in full as follows:

respected buddhists

beloved compatriots

on the occasion of her 70th birthday, her majesty sisowath kossamak, our venerated queen, has entrusted me to convey to you her deep loyal concern and ardent wishes that the khmer people will in the near future recover peace and liberty, and our motherland, cambodia, her complete independence, national unity and territorial integrity, thanks to the national united front of cambodia, the royal government of national union and the heroic cambodian people's national liberation armed forces who are certain to win ultimate victory over the u.s. imperialist aggressors and their lackeys.

her majesty the queen is happy to tell you that her health has greatly improved in the last few months owing to the extremely devoted and competent care of eminent chinese doctors and the extremely kind fraternal hospitality of the great chinese people and the government of the people's republic of china.

her majesty promises that if she is still alive when phnompenh is liberated by the heroic cambodian people's national liberation armed forces from the u.s. neo-colonialism and the fascist clique of arch-criminal lon nol, she will certainly return among you to serve the people and the khmer motherland.

her majesty ask you to receive her assurance of absolute loyalty to cambodia and her profound gratitude to the khmer people, the n.u.f.c., the r.g.n.u.c. and c.p.n.l.a.f. and her immense affection for all patriotic khmers.

with my respects

norodom sihanouk

april 9, 1974

CHINA AND KOREA

Korean Tennis Delegation Leaves Peking for Home

(NCNA-English Peking, April 8, 1974)

the tennis delegation of the democratic people's republic of korea with lee min sik as its leader concluded its friendly visit to china and left peking for home by train today.

it was seen off at the railway station by leading members of departments concerned of the chinese physical culture and sports commission, including wang wen-chung and tu hao-jan, and chinese tennis coaches and players. sin gi do, first secretary of the korean embassy here, was present.

the korean tennis delegation visited peking, shanghai, kunming, changsha and shaoshan, and exchanged experience with chinese players.

MALAYSIA

Statement of Chairman of Central Committee of Communist Party of North Kalimantan

(NCNA-English Peking, April 8, 1974)

wen ming chuan, chairman of the central committee of the communist party of north kalimantan, on march 9 issued a statement on the recent surrender to the enemy of certain leaders of the people's armed forces of north kalimantan, according to a broadcast of the "voice of malayan revolution" on march 30.

the statement says, "this betrayal is certainly a bad thing, but it has a good aspect". "our party and armed forces have become purer and more reliable despite the reduction in number after this incident."

the statement says, "since the very day it was founded, our party has made it our sacred historical task to thoroughly eliminate the social system of exploitation of man by man, and made it our minimum programme to accomplish a truly people's democratic revolution."

the statement says, "we marxist-leninists hold that it is beyond the power of the capitalist system to solve its ever aggravating political and economical crises, still less to alter its fate of inevitable doom. its doom may come sooner or it may come later. it is our task as revolutionaries to accelerate its doom."

the statement says, "our policies and tactics may be altered according to changes in the situation, but our basic programme of accomplishing the people's democratic revolution and proceeding to realize socialism and communism is unalterable. likewise unalterable is the road of using the countryside to encircle the cities and seizing political power by armed force."

after analysing malaysia's situation at home and abroad and the revolutionary tasks, the statement goes on to say, "marx and engels, the great teachers of the proletariat, summed up experience from the practice of the paris commune and pointed out that 'the working class cannot simply lay hold of the ready-made state machinery, and wield it for its own purpose.' the proletariat must destroy and smash the old state machinery with revolutionary violence and practise proletarian dictatorship. the great teacher of the proletariat mao tsetung has developed the teaching of marxism-leninism on violent revolution and opened for the people of the colonies and semi-colonies the only road to achieve liberation, the road of using the countryside to encircle the cities and seizing political power by armed force. 'political power grows out of the barrel of a gun' -- this is a most valid universal truth proved by the proletariat and the working people of various countries with their blood."

after describing the experience and lessons drawn from temporary set-backs in the revolutionary struggles of a number of countries, the statement says, "these facts convincingly prove that without armed struggle, the proletariat and the communist party would have no standing, nor could they accomplish any revolutionary task. therefore, it is an out-and-out revisionist road, a road of betraying the basic interests of the people, to 'end the armed struggle' and to 'freely participate in legal political activities within the framework of the constitution'.

"in order to take the road of encircling the cities with the countryside and seizing political power by armed force, there must be a party armed with marxism-leninism-mao tsetung thought, an army under the leadership of such a party and a united front under the leadership of such a party -- these are the three magic weapons of revolution."

the statement says, "in the past 20 years and more, we have paid a very high cost, but we have also made very great achievements. our experience in the past 20-odd years shows that our work made progress whenever we followed the teaching mentioned above, and our work came to a standstill whenever we deviated from it.

"now, the party has been founded, the army established, and a united front based on a worker-peasant alliance and practising armed struggle initially formed; our revolutionary cause is advancing. could we liquidate the party of the proletariat on the ground of difficult combat

circumstances or under the pretext of changing the policy and tactics of struggle? could we destroy our army with our own hands because of some cases of shameless betrayal? no, never.

"we have taken the road of armed struggle for more than 10 years. our party was founded in the course of armed struggle. in the early days of our armed struggle, we had only a small force of 40 men and our weapons were poor. it later developed into several comparatively large contingents operating in several areas. for more than 10 years, the indonesian and 'malaysian' reactionaries spent tens of millions of dollars yearly on military expenditure and deployed tens of thousands of reactionary troops to 'encircle and suppress' us brutally and repeatedly, but they failed to check our advance. this is because we have the vigorous support of the broad masses of the people. we could not have survived and developed had they not actively provided us with clothing and food and had they not sent their sons and brothers to join our army. facts show that the masses of the people are with us. although many difficulties lie on our road of advance, they can certainly be surmounted.

"in order to surmount difficulties, naturally there must be correct policies and tactics. only in the light of the universal truth of marxism-leninism-mao tsetung thought and by integrating it with our specific conditions can we work out correct policies and tactics. negation and adulteration of this universal truth can only lead to the hatching of revisionist, liquidationist and capitulationist 'policies' and 'tactics'."

the statement says, "there still exists under the leadership of the party an armed force of considerable strength. we shall continue to take armed struggle as the main form of struggle, and persist in and develop guerrilla warfare in the vast countryside; we shall continue to unfold the mass movement in cities and towns and carry out propaganda and organizational work, accumulate strength and bide our time."

the statement says, "we are clearly aware that the future is bright and the road is full of twists and turns. in the present circumstances, our armed struggle is facing serious difficulties. we are fully prepared ideologically to meet even fiercer storms. we will never be cowed by the enemy's arrogance. his reactionary rule is most unpopular and he is being beset with difficulties at home and abroad. his desperate struggle shows that the going is getting tougher and tougher for him."

the statement appeals: "the cadres and party members in the armed forces, in the countryside, cities and towns must set an example and play a vanguard role,

unite all the guerrillas and revolutionary people, conscientiously sum up the lesson of this bitter experience and, holding high the revolutionary red banner, forge courageously ahead exclamation"

the statement says in conclusion, "the party will continue to lead the masses along the road of seizing political power by armed force. so long as we continue to raise high the banner of marxism-leninism-mao tsetung thought and grip our guns firmly, so long as we uphold the spirit of relying on our own efforts, really trust the masses, rely on them and boldly arouse them, and so long as we do a good job in summing up experience and draw a lesson from past mistakes, we are certain to overcome difficulties and achieve new victories exclamation"

CHINA AND SOVIET UNION

Soviet Revisionist Social-Imperialism Steps Up Armament Expansion and War Preparations in All-Round Way

(NCNA-English Peking, April 7, 1974)

(hsinhua correspondent) -- since the beginning of this year, soviet revisionist social-imperialism has stepped up armament expansion and war preparations in an all-round way to contend with u.s. imperialism for world domination. the soviet revisionists are making less and less deceptive arguments about "disarmament" and "detente" while their clamours for armament expansion and war preparations have become more undisguised.

the soviet revisionists are more nakedly using armed force especially nuclear weapons as the chief means to push ahead power politics and the position-of-strength policy. on january 29 this year, the soviet revisionist chieftain brezhnev declared in the tone of an imperialist that "relying on our economic and defence might", "we ... continue our cause". soviet defence minister grechko has gone a step further by repeatedly resorting to the show of force to carry out war blackmail. in an article in the third issue of the journal "communist" this year, he said that "the soviet armed forces are equipped with various up-to-date weapons -- nuclear weapons, rockets of various ranges and purposes, high-speed aircraft, new-type tanks, atomic submarines carrying guided missiles ...", that "under all circumstances, the soviet army and navy can carry out combat offensive at high speed and in great depths and can successfully accomplish tactical and strategic tasks of any scope."

the soviet revisionist social-imperialists continue to increase their military spending and step up the militarization of their national economy. it is estimated that in recent years the annual military spending of the soviet union accounts for some one third of the total expenditures of its state budget and 60 per cent of soviet industrial enterprises are for military purposes. the ceaseless growth of military spending and vicious bloating of war industry have reduced civil industry and agriculture to a very backward state. as a result, there is a shortage of supply in the market, grains are insufficient, prices are soaring and "the welfare plan" has become a laughing stock. the long-term bonds issued at home amounted to 25,800 million rubles and foreign debts have reached more than 8,000 million rubles. in spite of all this, the editorial of "krasnaya zvezda" on january 18 still advocated that "no funds should be spared" by the soviet revisionist leading clique to "develop the armed forces".

to contend for world domination and establish military superiority over the other superpower, the soviet revisionists are speeding up the expansion of all kinds of weapons, nuclear weapons in particular. brezhnev said on january 29 that "continuing is the stockpiling and perfection of weapons, first of all nuclear weapons." an article of "krasnaya zvezda" on february 14 said that "the wheel of arms race is still revolving. continuing is the stockpiling and perfection of weapons, first of all nuclear weapons." the soviet union successively launched carrier-rockets to the pacific last january and february. the aim was the testing of icbms, including "mirvs" (multiple independently targetable re-entry vehicles). at the same time, the soviet revisionists also tried their utmost to develop conventional weapons. the third issue of the "communist of the armed forces" stressed that "conventional weapons did not lose their significance" and it is necessary to have "proportionate and harmonious development of the armament system".

the soviet revisionist social-imperialists have also steadily increased their military personnel and reserve forces. for many years the soviet revisionists have paid lip service to "disarmament" but their troop strength has not been reduced. their armed forces have stood at over 3.6 million. with the enforcement of a new recruitment law not long ago, their reserve forces have been further increased. but the soviet revisionists' appetite for armament expansion has been growing. in an article published in "izvestia" on february 23, the chief of general staff of the soviet armed forces v.g. kulikov stressed that "the army and the navy must be further expanded". the third issue of the "communist of the armed forces" emphasized that it is necessary to further "raise the possibility of

the country to ensure the need of defence with manpower reserves". it was reported that the soviet revisionists held a so-called "all-union month of civil defence" in cities and countryside from january 23 to february 23. in the month the need was stressed to "perfect primary military training for youth" and "train specialists of high quality for the armed forces".

the soviet revisionists frequently held various kinds of military exercises at home and within the framework of the warsaw treaty organization. "krasnaya zvezda" blustered that the soviet union is "prepared to wage a war using any kind of arms". while speaking of the "relaxation of international situation", the brezhnev clique recently stressed again and again that "the material preparations for a world war are continuing and are even being enhanced" and that it is necessary to "fortify by all means" the "battle readiness" of the soviet armed forces. an article in the second issue of the soviet journal "u.s.a. economy, politics, ideology" on soviet-u.s. relations wrote that "the developments in the past few months showed ... the gains of stable peace might be destroyed at one moment" and that "the fixing of these or those principles of agreement on the paper is far from being the same as their actual implementation." it was reported that the chief of the general political department of the soviet army and navy a.a. epishev recently inspected the soviet armed forces in east germany to step up war preparations there. he stressed that this "soviet military outpost in the western front" should "particularly be on the alert".

the soviet revisionists have also steadily strengthened their military strength abroad. in the first quarter of this year, world public opinion exposed and condemned various kinds of military expansion of the social-imperialists and their wild ambitions. the french paper "le monde" on january 29 exposed the fact that a soviet helicopter-carrier had been prowling for a long time off brest on the french atlantic coast and soviet naval patrol planes had repeatedly appeared over corsica. another french paper "le figaro" reported on march 6 that "about a month ago, a soviet submarine surfaced within french territorial waters off the port of fos in the mediterranean" and that "about 8 days ago, the french nuclear submarine 'le foudroyant' was kept under surveillance by a soviet submarine." the french monthly journal "paris-tel" pointed out not long ago that europe is the focal point of soviet military deployment and that soviet troops are trained in accordance with the theory of launching offensive in europe and are armed, equipped and organized with western europe as imaginary theatre of operations. the british paper "the daily telegraph" recently reported in succession that the british navy base portland was being increasingly inhibited by the activities of soviet intelligence

gathering trawlers and that a permanent soviet naval patrol had been established off malin head, the north point of ireland. the british commander-in-chief of the fleet terence lewin said recently that the soviet navy increased its forces of sea outside territorial waters from nine ships to 130 over the past ten years. russia today had 50 warships in the mediterranean, and at least 15 to 16 off aden, in addition to others in the indian ocean, he added. the pakistan weekly "combat" pointed out recently that "there has been a marked rise in russian naval strength in the indian ocean, and in the recent months, it is stated that at least 25 russian warships are permanently in the area." west german foreign minister walter scheel said on february 16 that the soviet union is stepping up the development of its nuclear weapons and is building up a "global sea power". the three soviet fleets around europe, separately stationed in the arctic ocean, the baltic sea and the mediterranean, are possessing increasing numbers of submarines, he added.

the soviet revisionists' activities in stepping up armament expansion and war preparations have aroused anxiety and vigilance among the public opinion of various countries. on january 24, italian defence minister expressed worry about the military threat of soviet hegemonism to the west european security. on february 2, the norwegian president of parliament stressed that soviet military expansion at sea threatens the security of norway and iceland. the austrian defence minister pointed out mid-february that the soviet plan for a possible attack on austria "must be taken seriously". the austrian paper "neue freie zeitung" wrote on march 28 that "the soviet troops in hungary were further reinforced in the past few weeks. this reinforcement has, naturally, aroused the concern of the neighbouring countries." the greek weekly "echo" pointed out at the beginning of the year that "the russians are greedily marching forward in the mediterranean region and along the african coast." the moroccan paper "l'opinion" said on february 2 that "the movement of the u.s. and soviet fleets (in the mediterranean) is a menace to peace in this strategical zone". the iranian paper "ettela'at" pointed out on february 9 that "the indian ocean has become an arena for the intense contention between the united states and the soviet union. they are trying to expand their influence in this international ocean." the kuwaiti paper "al qabas" pointed out on february 28 that "the fierce military contest between the two superpowers, the soviet union and the united states, in the indian ocean threatens the peace and security of the peoples of the countries in the gulf, east africa and southeast asia." the sri lanka paper "janawegaya" in early february condemned the fact that the movements of the navies of the two superpowers,

the soviet union and the united states, in the indian ocean are a threat to the security of the countries in the region. the thai paper "capital of thailand" wrote on march 19 that "the soviet policy of reinforcing its power in the indian ocean is the same gunboat diplomacy imperialism pursued in the past." the japanese foreign ministry on february 7 lodged a serious protest with the soviet government against the violation of japan's airspace by soviet military aircraft. on february 19 it demanded that the soviet government suspend rocket launchings in the pacific and said that the japanese side would reserve all rights to demand compensation for any losses resulting from the launchings.

the unbridled armament expansion and war preparations made by the brezhnev clique once again showed that all its worn-out tunes about "detente", "general and complete disarmament", "prevention of a nuclear war" and "non-use of force" are nothing but humbug. the people of all countries must sharpen their vigilance and be prepared against the soviet revisionists and the u.s. imperialists making trouble in the world. but history has shown time and again that all those who commit aggression and expansion abroad and lord it over others will come to no good end and the soviet revisionist new tsars are no exception.

CHINA AND UNITED NATIONS

Code of Conduct for Liner Conference Adopted

(NCNA-English Geneva, April 7, 1974)

the second-stage meeting of the conference of plenipotentiaries of the united nations on a code of conduct for liner conferences concluded here today after adopting a "code of conduct" supported by third world countries.

the "code" was adopted by a vote of 72 in favour, 7 against and 5 abstentions.

the meeting, which opened on march 11 this year, was convened in accordance with the request of developing countries and a resolution of the 27th session of the u.n. general assembly. for a long time, the liner conferences have been manipulated by some countries which have monopolized international maritime shipping. these countries keep international maritime transport services under their control, and arbitrarily fix shipping charges, thus seriously affecting the cause of the developing countries in promoting their national

economy, foreign trade and national shipping services. as a result, the developing countries have repeatedly and strongly demanded redressing of this injustice.

while drawing up the "code", representatives of the developing countries repeatedly stressed that it must embody the principles of justice, equality and mutual benefit. they put forward a series of reasonable and just demands that monopolization of international maritime shipping should be opposed, national economic interests be safeguarded and national shipping services be developed. but a few countries monopolizing international shipping have tried their utmost to maintain their monopoly position, making it impossible for the meeting to reach an early agreement on a series of important questions.

thanks to the positive efforts and struggle of the developing countries, the meeting finally adopted the "code" by an overwhelming majority. this reflects once again the unity of the third world countries and the increasingly important role they play in international affairs.

in a written statement published at the meeting after the adoption of the "code", chinese representative chou chiu-yen pointed out that it is an inevitable trend that the international maritime transport services are advancing in the direction of equality and mutual benefit. he reaffirmed china's principled stand of supporting the just moves of the developing countries against international shipping monopoly, for safeguarding their national interests and developing their national economy. he also stated that china will continue to work unremittingly for the healthy development of international shipping services and international economic relations.

Teng Hsiao-ping, Chiao Kuan-hua Meet DPRK UN Permanent Observer Kwon Min Jun

(NCNA-English United Nations, April 8, 1974)

teng hsiao-ping, chairman of the delegation of the people's republic of china to the special session of the general assembly of the united nations and vice-premier of the state council, and chiao kuan-hua, vice-chairman of the delegation and vice-minister of foreign affairs, met this afternoon with kwon min jun, the democratic people's republic of korea's permanent observer to the united nations.

the meeting proceeded in a cordial and friendly atmosphere.

Teng Hsiao-ping, Chiao Kuan-hua Call on H. Boumediene

(NCNA-English United Nations, April 8, 1974)

teng hsiao-ping, chairman of the delegation of the people's republic of china to the special session of the united nations general assembly and vice-premier of the state council, and chiao kuan-hua, vice-chairman of the delegation and vice-minister of foreign affairs, this evening called on houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria.

they had a friendly and cordial conversation.

boumediene arrived here this afternoon to attend the u.n. special session, which he had proposed, to study raw materials and development problems. he was greeted at the airport by vice-chairmen of the chinese delegation chiao kuan-hua and huang hua.

Chinese Representative to UN Security Council Supports Arab, Palestinian Just Struggle

(NCNA-English United Nations, April 8, 1974)

chinese deputy permanent representative to the united nations chuang yen declared today at the u.n. security council that the chinese government and people will, as always, firmly support the arab and palestinian people in their just struggle to recover their lost territories and regain their national rights.

the u.n. security council met this afternoon to take up a report by u.n. secretary general kurt waldheim on the united nations emergency force (unef) in the middle east, in which he recommends that the council extend the mandate of the force for another six months until october 24, 1974.

chuang yen made a statement during the discussion. he said: "the development of events has enabled people to see ever more clearly that the root cause of the middle east question lies in the aggression on the part of israeli zionism and the superpowers' increasingly fierce contention for hegemony in that area. to achieve a genuine settlement of the middle east question, israel must withdraw from the arab territories it has occupied, the palestinian people must regain their national rights, and the superpowers must cease to practise hegemonism and power politics in the middle east. failing all this, the arab and palestinian people will never stop their struggle, the justice-upholding countries and peoples in the world will never cease their support for the just struggle of the arab and palestinian people, and there can never be any 'just and durable peace' in the middle east."

referring to the arab people's struggle against israeli aggression, chuang yen said that "the road of struggle may be tortuous, but the future is definitely bright. we are deeply convinced that no matter how hard the enemy puts up a struggle and makes trouble, the great arab and palestinian people, upholding unity and persevering in struggle, will certainly surmount numerous difficulties, foil all enemy schemes and plots and win final victory in their just cause."

chuang yen said "with regard to the question of dispatching the unef, we have always been opposed to it in principle. it was only out of consideration of the desire of the victims of the aggression that the chinese delegation refrained from casting a veto on resolution 340 adopted by the security council on october 25 last year. basing ourselves on this position, we will not participate in the voting on the draft resolution for prolonging the mandate of the unef."

the draft resolution on extending the mandate of the unef for a further period of six months was adopted at the meeting as 13 countries including the u.s.a. and the u.s.s.r. voted in favour. china and iraq did not participate in the vote.

UN Special Committee on Decolonization Concludes Debate on Namibia

(NCNA-English United Nations, April 8, 1974)

the u.n. special committee on decolonization held a debate on the question of namibia from april 2 to 8.

in the course of the debate, representatives of various third-world countries once again strongly condemned the racist south african regime for its policies of apartheid and "bantustanization" and its ruthless and brutal repression of the namibian people.

moses garoeb, representative of the south west african people's organization (swapo), said that the namibian people are determined to found a military force to wage an effective armed struggle for namibia's independence. he pointed out, "the racist south african regime never intends to grant freedom and independence to namibia. namibian independence will never be achieved without the use of force." condemning the south african authorities for their barbaric suppression of the namibian people, he called on the people of the world to condemn these outrages in the strongest terms.

rashleigh jackson, president of the u.n. council for namibia, denounced the south african authorities for continued occupation of namibia by means of terror and suppression against the namibian people's struggle for freedom and independence.

malian representative siragatou cisse condemned the racist authorities of south africa for impairing the territorial integrity of namibia and denying the right of the namibian people to self-determination and independence. he commended the namibian people for their courageous struggle against the racist south african regime.

syrian representative haissam kelani also condemned the reactionary south african authorities for their policy of apartheid.

chinese representative wu miao-fa pointed out in his statement, "the key to the namibian question is how to implement the relevant and correct resolutions of the united nations,

give active support to the namibian people's struggle and terminate the illegal presence of the reactionary racist authorities of south africa in namibia."

he pointed out that there are still two completely different approaches on such major questions of principle as: whether or not the illegal rule of south africa in namibia should be ended, whether or not the national unity and territorial integrity of namibia should be upheld and whether or not the namibian people's inviolable right to national independence and basic human rights should be recognized. the great number of namibian patriots stand for the expulsion of the reactionary illegal south african regime from namibia and the attainment of national liberation through various forms of struggle, including armed struggle. however, an attempt has been made for continued unpublicized "contacts" with the reactionary illegal south african authorities for the purpose of reaching a compromise and a de facto recognition of the illegal presence of south africa in namibia as legal and thus imposing this fait accompli on the namibian people, on the asian, african and latin american countries and peoples as well as all justice-upholding people throughout the world.

wu miao-fa refuted the fallacy that the namibian people have never been a nation and that others should "help" them to become a nation, pointing out that this is an out-and-out colonialist logic and the theoretical basis for the "bantustan" policy pursued by the south african fascist authorities. this is also a gross slander and insult to the namibian people. he said, "all this runs counter to the spirit of the correct u.n. resolutions on namibia and completely contradicts the namibian people's will for independence and unity."

wu miao-fa said that the namibian people are waging tenacious struggles for liberation and will surely carry them on. through their own struggle, the namibian people realize that they must base their struggle on self-reliance, arouse the masses on an intensive and broad scale, organize the masses to wage struggles and win victory.

wu miao-fa condemned the south african fascist regime for intensifying its repression of the namibian people and turning the whole of namibia into a hell on earth. he said that the more frantic the suppression by the south african fascist regime, the sooner will be its doomsday.

in conclusion, wu miao-fa said, "the chinese government and people firmly stand on the side of the namibian people and will continue to give them support and assistance in various fields within our capability until they have driven the reactionary south african illegal regime out of namibia."

END

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